# *Tutela Sanitatis*

SIVE

*VITA PROTRACTA.*

THE

Protection of long Life, and Detection of its brevity, from diætetic Cauſes and common Cuſtoms.

Hygiaſtic Præcautions and Rules appropriate to the Conſtitutions of bodyes, and various Diſcraſyes or Paſſions of Minde; dayly to be obſerved for the preſervation of Health and Prolongation of Life.

WITH

A Treatiſe of Fontinells or Iſſues.

*Whereunto is Annexed*

*BELLUM NECESSARIUM*

SIVE

*MEDICUS BELLIGERANS*

THE

Military or Practical Phyſitian Reveiwing his Armory: Furniſhed with Medicinal Weapons and Munition againſt the ſecret invaders of life; fitted for all perſons and aſſaults; with their ſafe and regular uſe, according to medical art and diſcipline

*By* Everard Maynwaring *Doctor in Phyſick.*

*Toga conuenit armis*

ET

*Bellum gero, pro bono publico.*

LONDON. Printed by Peter Lillicrap. And ſold by S. Thompſon Stationer at the Biſhops head in St. Pauls Church-yard: T. Baker Stationer under St. Dunſtans Church in Fleet-Street. 1653.

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*Salutem.*

PYrrhus Rex, deorum in templo immolaturus, hoc unum ὑγιάνειν tanquam exoptatiſſimum à diis immortalibus petebat. Inter omnia namque humano generi chara ac utilia corporis ſanitas poſt animæ ſalutem, in prætio ab omnibus, præ omnibus bonis, maxime habenda eſt. Quippe quod ea vacillante ac labante, nec animæ functiones, nec corporis membra, ad munia ſua rite diſponuntur, ſed vel fractis viribus fatigata ſuccumbunt, vel more indebito pravè & remiſſè operantur. Frons hilaris & Serenus in Severiorem mæſtumque tranſit, & indies defloreſcit formoſa juventus: Honores porrò & divitiæ, ſplendida illa fortunæ bona (amiſſa ſanitate) ingrata ac ſepoſita parvi penduntur: Voluptates & deliciæ qualeſecunq; ſolitæ, injucundæ & exoletæ tranſeunt. Quæ cum ita ſint, omni ſtudio & labore ſedulò

incumbendum, utquantum naturæ viribus detur, vel artis ingenio excogitari possit, hanc vitam in multos annos sartam tectamque tueamur. Et licet ex rei natura vitæ perennitatem non expectamus eò quod potestates & causæ vitales à principiis facile invicem dissidentibus, Et sese mutuò destruentibus dependent; morborum saltem occasiones & incursiones sæpius præcaueri, juventutis efflorescentiam, vigorem nativum & vivacitatem diutius conservari, & majori circulo vitæ cursum peragi, nullis naturæ legibus repugnat.

Porrò cum vitæ nostræ scintilla variis obiciatur injuriis, adeò ut facili negotio præfocari & extingui possit; & cum nihil in toto terrarum orbe hac vita salubri suavius obtineamus; nullis nec impensis, nec curis, nec præceptis parcendum, quantum in nobis, & naturæ potestati concessum, à diminutione & extinctione quam diutissimè conservare & protahere valeamus. In hunc finem sanitatis hanc tutelam & vitæ præsidium juxta naturæ normam & leges artis concinnatum, nulli non obtemperanti profuturum puto:

opus

opus non minus utile ſanis, quam ægris neceſſarium; viuere nam ſanos docet, ægrotos valere. Prima pars benè vivendi regulas tradit, quo ſanitas præſens diu conſervetur; altera autem tutò medendi, quo amiſſa citò, paucis, parvo recuperetur. Habes (lector benevole) inſtituti mei rationem, & operis diviſionem: multa me reliquiſſe fateor ſtudiis futuris, & me mihi ſatis nondum feciſſe; in poſterum verò, & politiora hæc & plura edita fore curabo. Interea hiſce fave & fruere, ut ſanitatem ſiquando amiſſam quam primum reſtituas, preſentem feliciter tuearis. Inde præmium hoc maximum multis ut proſim, valdè quæro. vale. dat. *Londini* 6 calend. *Octobr.* An. Dom. 1663.

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The

# Imprimatur

Sept. 25. 1663.

M. Franck *S. T. P.*
*Reverendiſſimo in Chriſto*
*P. ac Dⁿᵒ. Dⁿ. Archi-Ep.*
*Cant. à Sac. Dom.*

# The Introduction.

THe ſcope and intention of the Medicinal Art, at which every good Phyſitian collimes and aimes at, directs to theſe two marks; Preſervation of the ſound, and Reſtoration of the Sick: and Janus-like he caſts a double Aſpect; to the healthy for their continuance; to the ſick for their recovery: nor is he leſs concern'd and rejoycing in natures proſperity and triumph, then ſubſidiary in her adverſity; but ſhews the higheſt friendſhip in her declenſions and loweſt ebb. And having propoſed ſuch a Pattern for my imitation, I have drawn the enſuing Work according to this examplar; which is preſented to you now as a rough draught from the firſt hand, and ſhews you only the lineaments and proportion of the intended piece; but coming over it again by a reveiw, with the ſecond hand, as I purpoſe at my better leiſure and vacation from diſturbance; I

*hope ſomething of perfection may then be ſuperadded, and the life appear, which theſe dark lines do now but ſhaddow forth; and what I have touched but lightly, and unbratically exhibited to your view, ſhall more clearly and fully be delineated in the next impreſſion, in the interim take this as the earneſt of what I intend.*

*The preſent work is divided in two parts; The firſt adviſeth and cautions the Sound; the latter directs and aſſiſts the Sick: That I may not ſeem leſs a friend to health, then an aſſiſtant in ſickneſs. The former part is diætetical, and preſcribes lawes to govern the healthy; and rules out the pleaſant paths of health for them to walk in, that in the darkneſs of unadviſed precipitate ignorance, they ruſh not upon the ruine of a well tempored body, and diſcompoſe the harmony, and integrity of natural, vital and animal faculties, which by natures courſe might continue much longer in their vigour then the common age, if not by folly and wilful erroneous practice, violently diſordered, debilitated and brought to untimely periods.*

*And*

*And that you may knowingly the better ſuite all your actions moſt proper and concordant with your own body and peculiar nature; your temperament and conſtitution by certaine characters and ſigns is diſcovered, thereby you may ſo order and govern your ſelf rationally and fitly, as each temperament particularly requires, and diſtinctly and plainely is preſcribed. And by diligent obſervation you will finde, in the courſe of life, your body to change and vary much; ſometime to be Phlegmatick, ſometime Cholerick, another part of your life Melancholy to be predominant; as your condition of life, Diætetic cuſtomes, & progreſs in age, will diſpoſe and alter your conſtitution; which the peculiar ſigns of each preuailing humor will demonſtrate and evidently ſhew. Thoſe duely marked and the Hygiaſtic Rules juſtly obſerved, the age of man would be extended to a third part longer, many diſeaſes avoided, and ſcarce known which are now moſt obvious and frequent.*

*But ſuch is the folly and wilful error of the moſt, being prodigal of their lives and incautelous*

*incautelous, nothing regarding what conduceth to health and long life, but promiscuously follow and elect this or that, after the dictates of an irrational and sensitive desire, To gratifie the present appetite in trivial and vaine satisfactions; thereby purchasing shortness of dayes, accumulating and adding one distemper to another, debilitating one part after another by such irregular and intemperate practice, until the body become a Hospital of diseases, so complicated and contraindicating one another, that a Colledge of Physitians is but sufficient to consult the restoration, if any for such a person; when perhaps as yet he hath scarce numbred half his daies of the usual age of man. But yet, the crime were less if onely to themselves the prejudice did extend, but also to posterity their diseases are propagated; the children having impressed upon them, and radicated in the principles of their nature, the seminal power and productive vertue of inordinate, irregular, and intemperate living of their genitors and progenitors: that the children may bear witness to the following*

*age,*

*age, the vice and folly of their parents and prædeceſſors, recorded and characterized in them.*

*But whoſoever deſires to live long, to ſee their Childrens children, to preſerve their youth, ſtrength & beauty, to be free from moleſting pains & loathſome diſeaſes, to preſerve their ſenſes & enjoy the perfections of minde to the extremity of age; let them conforme and be obedient to the Higiaſtic lawes and rules hereafter preſcribed; and they may expect what is here propoſed for their reward. Nor ſhall I exact and require of you an irkeſome ſtrictneſs or Leſſian preciſeneſs to eate and drink by weight and meaſure: but a reaſonable obſervance, ſuteable and well agreeing with a ſober rational perſon, not reſtraining convenient liberty and the lawful pleaſure of life. Nor can a regular courſe of life be thought troubleſome as a difficult and hard reſtraint, but moſt pleaſant and free, except to thoſe accuſtomed to the contrary; and the leaving of thoſe ill cuſtomes is the difficulty but the rules injoyned be facile and eaſie to obſerve.*

Non

Non quia difficilia ſunt, multa non tentamus;
Sed quia non tentamus, difficilia ſunt.

*And having once acquired a good habit and conſtant uſe, to returne to an irregular intemperate living, would be a far greater burthen and irkeſome, if enjoyned and impoſed, then the declining and deſerting a deſtructive courſe, for a laudable wholeſome practice, moſt conſonat to a rational creature,* experto Crede—

Qui medicè vivit, ſine medicis diu vivet:
Qui non medicè vivit, cum medicis ſæpe, ſed non diu.

*The ſecond or latter part of this Book is therapeutical, containing ſafe and wholeſome medicaments for the ſick and infirme; breifly ſhewing their vertues, approppriation uſe and doſes, but reſerving to my ſelf their compoſition and ingredients, which although*

*though expected and desired by some yet for sufficient reasons I thought best to conceal. First because they are the arcana's of the medicinal Art, and ought not to be divulged to any but the sons of art, who make it their business and study after such inquiries. Secondly, I write not to Physicians, but to those who stand in need of such, their advise and assistance; else my pen had run in another dialect, and the subject, matter some novelty's to present. Thirdly, I will not undertake to teach you to be Chymists, or the Apothecaris art, and you must be knowing in both, or these medicines will availe you little. Fourthly, least the medicines should be abused, by ignorant pretenders to skill, endeavouring to make them, of which they are not capeable, and so defame good medicines, prejudice the author, and those that shall use them. And farther, medicines does not belong to you, of other employments, professions, trades, or who ever not authorized in the faculty; this belongs to the Physitian to know and appoint, as his propriety, and you to have the benefit and use of them, nor ought any*

*to challenge the making of medicines as his right, but as ſubordinate, a ſervant of Phyſitians, to do the toyling part and ſervile work that belongs to it. And here I much admire how the trade of medicines firſt came up, : that a Phyſitian ſhould be ſo very ſtrict and exact in knowing the ſtate of his patient, not truſting to the fallible inſufficient relation of another, but muſt view and examine the patient himſelf: Yet the remedy which is the main, that conflicts with the diſeaſe, wherein if there be a fault, the Doctors learning is of no effect; this is committed to the care, skill, honeſty of others, their ſervants and boyes, what reaſon is there for this? but when Phyſitians were few and ſcarce, practice very great and abundant, having not time enough to viſit all their patients & take their fees; Neglected medicines, threw off that care as a burthen, and relyed upon others, from whence hath ſprung not a few inconveniences, and prejudice, to Phyſitians as well as the ſick; Which I forbear to mention. And ſince medicines is become a trade, it is a trade of the greateſt and*

*moſt*

*moſt general concernment I know. And I muſt ſay, an error, miſtake or abuſe in the medicine is far greater and more dangerous, then a deficiency or error of the Phyſitian in his judgement of the Patient. For a good medicine is not ſo tyed up and reſtrained to one diſeaſe, But it ſhall operate for good in many others, (ſeaſonably given in due quantity) ſo that if a Phyſitian do not ſo exactly determine a right concerning the Patient; yet if the diſtemper he imagines, have but an affinity and proportion with that which really afflicts the Patient, and he gives a proper medicine according to his own determination, his medicine ſhall prevaile and ſucceed well. But an adulterate bad medicine, though given by the moſt skilful hand and deliberate conſultation, ſhall have bad effects: and therefore I may affirme, that a Phyſitian of ordinary parts, with extraordinary curious medicines, ſhall performe more and greater cures, and have leſs miſcarriages, then the moſt knowing and learned, with ordinary, ſophiſticate medicines. And I think it much more neceſſa-*

*ry,*

*ry, that the Phyſitian ſhould look into the medicine then the chamber pot, as a thing of greater concernment, and he ſhall practiſe with more ſecurity to his own reputation, and leſs hazard to his patients life. And that Phiſitian who ſpends ſome time in Pharmacy- ſhall finde more ſatisfaction in ſeeing a medicine duely prepared and compounded once, then in reading it a twelvemonth. From hence the true proportion and quantity of each ingredient will exactly be known ſuting with the forme of the medicine, which incongrouſly I have ſeen preſcribed for want of knowledge in the pharmacopoietical part.*

*From hence the particular properties and differing qulities of each ingredient will more plainely and fully be diſcovered in their ſingle preparations, corrections, defecations, exaltations and gradual mixtures, their conflict, diſcrepancy and rejection one of another in ſingle applications, and their mutual agreement embraces and union, in the whole compoſition by fit mediumes and artificial conjunction*

*the*

*the diverſity of Taſtes and Smells reduced into one by fermentation the true colour, taſte, ſmell, conſiſtence and due form of the Medicine, will be diſcerned from a ſlovenly inartificial ſophiſticate Medicine, and he that is not skilful practically in the artificial making of Medicines, ſhall never rightly diſcern a good Medicine from a bad. Not that I think fit a Phyſician ſhould toyle in the drudgery of it; but a ſupervisor of his Servants, to prevent miſtakes, abuſes, and ſlovenly operation. In vain the Phyſician curiouſly inquires and ſtrictly examines the ſtate of his Patient, if he be not as well aſcertained and fully ſatisfied in every Ingredient of the Medicine. He that practiſeth with unknown Medicines may be glad of his ſucceſs; but if the contrary happen he ſhall not be ſatisfied where the fault was; whether in himſelf or the Medicine, the contumacy of the diſeaſe, or intervening accidents, nor can he note that an obſervation for the future.*

Infæliciter ægrotat ubi plus eſt periculi à medicamento quam à morbo.

*Of the Druggs imported into* England, *a fourth part is more fit for the Dunghil then to come into the body of man; and he that takes a Medicine of that needs no other diſcaſe. Another fourth, though not damnified corrupt and naught; yet weak, of ſmall vertue and efficacy, and a degenerate ſort; as much differing from the beſt, as they are in price, and that is double; and what think you becomes of theſe? they are not thrown away, when they are made up in medicine they paſs current.*

*Beer that is made of Water, Hops and Mault three common things, and eaſie to be done after a common rule; and yet what variety of drinks, ſome good, ſome bad, differing in ſtrength, taſte, colour and conſiſtence: So many Brewers, almoſt ſo many kinds of drink. What think you then of making Medicines, having twenty, thirty, forty, and ſome fifty Ingredients in the compoſition; and of theſe, many requiring a Single and ſeveral preparation and previous ordering before they are fit for Compoſition; as correction, defacation, digeſtion, trituration, diſſolution, coagulation*

*tion, calcination, torrefaction, insolation, impregnation,* &c. *Many more tedious to relate. Do you think now there is not more variety in the goodness and excellency of a Medicine of the same species and kinde, from several mens ordering and their Servants (differing in Art, care and honesty) then in Beer or Ale made of two or three ordinary Ingredients, and easily discerned by the palate, smell or sight. But the other of many, various, exotick strange Druggs not known or heard of by the most in their age; producing a mixture, sometimes not to be detected nor determined of the goodness, (although an Artist) but by operation and the effects.*

Sine certa notitia medicamenti virtutum,
non tutò curabit medicus

*From hence may be collected the reasons and motives which first put me upon this work, and made me a Pharmacopœian to my own practise. And being furnished with a large stock of Medicines peculiarly composed and appointed for the most and principall occasions that might occur in*

*practiſe, and which I had often experimented with ſucceſs; and by due obſervation found to be efficacious for their appropriate uſes; I was moved to communicate, and convert my private ſtock to a publick ſtore, for the benefit of thoſe who have not a fee ready, ſutable for a Doctor but muſt apply themſelves to bold profeſſing Empiricks, and other pragmatical fellows that deſerve to have their ears cut for their impudent ignorance in the practice of Phyſick, and ſaucie uſurpation of ſo high and myſterious employment that the moſt learned men of the faculty in all ages have, and are ſtill in the diſquiſition; the many abuſes whereof in Medicines, and their improper uſe, is now the greateſt and moſt dangerous Cheat in this age: And if an account of the dead could be rightly taken, a third part would be found to have died, by noxious or deficient Medicines, an illiterate pretender to Phyſick, or the imprudent advice of a friend or relation to the Sick. And it is not a ſtrange thing to Phyſitians who have obſerved, that Women ſometimes kill their own husbands and children giving*

*ing them deadly draughts for ſanative potitions. The many ſad conſequents of this nature are ſo many, that it would take up more time and paper to relate then I can now ſpare, and therefore muſt wave the diſcourſe.* Quiſque ſibi caveat.

*For the Magazine of Medicines, which here I own as my munition for practice, I have formed and reformed by exemplars from the neateſt inventions of the moſt expert renowned Doctors, Pharmacopœians, Galenical and Chymical, both antient and modern. Pharmacy being the cheifeſt part of my Study and moſt delightful of late years. And having approved in practice what in reaſon they promiſed at the veiw, enticing to experiments, I may with confidence commend to your uſe, being a witneſs to all that belongs to them; made choice of their Druggs, ſaw their due preparation and Compoſition; and not only a ſpectator, but an agent ſometimes, where the ſtricteſt care and niceſt curioſity is required, being the beſt recreation I know or can deſire: For my part, I deſire no other weapons to oppoſe any Herculean diſeaſe*

*where the capacity of the ſubject will endure the conteſt, and be conformable to the commands of ſuch a diſcipline, I ſhall require to be obſerved. The Patient muſt bear a part, or no good to be expected, there muſt be a conſpiration, conſent and agreement between the Phyſician, the Patient, and the Medicine againſt the diſeaſe, or the deſign will fail: The Phyſician cannot cure without a good Medicine, the Medicine cannot cure, except prudently appointed by the Phyſitian in fit Doſes, at due times, with the requiſite circumſtances; and yet neither ſhall prevaile, if the patient be diſobedient, intemperate and careleſs: For if by good medicine you prevaile againſt your diſeaſe, get ground one day and loſe it the next, or ſoon after, by an unfit improper ordering your ſelf, the labour is in vain; as by too often experience we finde it in practiſe, with peeviſh, unruly, imprudent patients, who thinke the taking of the phyſick is ſufficient let themſelves live at the old rate and cuſtomes which firſt occaſioned the diſeaſe. You muſt not therefore expect theſe medicines to take that effect as is promiſed*

*ſed & declared in the enumeration of their vertues & appropriate uſe; if you by an irrigular courſe and daily common practiſe in eating, drinking, ſleeping, paſſions of minde, reſt and motion, or other cuſtomes whatever, improper and unfit for the condition of your body and diſtemper, act with a Counter motion and repugnancy to the efficacy and vertue of the Medicine, and alſo cheriſh, indulge, and ſtrengthen the diſeaſe. Therefore remember that a duty is required, incumbent upon you, and impute not your miſcarriages, improper, unſeaſonable, inſufficient uſe of the means, to the deficiency of the Medicine; and that you make a difference between a chronic, inveterate, radicated diſeaſe, to which you are propenſe by hereditary nature, conſtitution, or conſtant bad cuſtomes; and a ſlight accidental infirmity. The former requiring a more ſerious proſecution, continuance and repetition of Medicines; if you have been many moneths, perhaps years contracting a diſeaſe you may well allow ſome days for a paring.*

*And that theſe Medicines may not receive a prejudice in their reputation unde-*

*ſervedly, and for want of knowledge in the proper choice and uſe of them, eſpecially in ſuch caſes and perſons, where a ſubordinate uſe of Medicines is required, for the eradicating of a contumacious and chronic diſeaſe: ſuch I ſay, who deſire a methodical and exact courſe in the uſe of theſe Medicines, more at large, and peculiar for their complicated diſeaſes and condition of body, then what is expreſt and provided for in this book; I ſhall upon their application to me whether by letter, (if far diſtant) or otherwiſe; give them my advice and directions in the choice and uſe of any Medicine or Medicines, as their particular caſe requires, according to the true account and relation I ſhall receive of their infirmities, at my dwelling next to the* Blew-Bore *on* Ludgate-*hill*, London.

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OF

# OF
# Life, Health, and Sickneſs.

AFter the prævious diſpoſition of formation and effiguration of ſeminal matter in the wombe, by the innate ſpirits thereof, the chief actors in vegetation, having prepared, fabricated and made ready for animation, the Soul then exerts her power, animates, and gives life; and as ſupreme moderator and governor diſpoſeth and orders all for future conſervation and perfection of operation. The ſeminal Spirits which before were chief and principal in preparation and fabrication of this manſion; are now after the ſouls aſſuming the Government, but inſtrumental and ſubordinate, immediately acting by vertue and power from the ſoul received, neither can the one act without the other; the ſoul cannot act the body in its operations, but mediately by the intervening Spirits: there is ſo great

great a diſtance between the ſpirituality of a ſoul, and the corporiety of bodies; but the Spirits being of the moſt refined, ſubtile, volatized material ſubſtance, are the fitteſt Intermedium of conjunction, conveyance, and commerce between the Soul and body, nor can the ſpirits act their parts in any Vital operation, but by the energy, command and power derived from the ſoul.

Theſe ſpirits have their reſidence in every part of the body, as principal aſſiſtants and excitors to the performance of the office, and duty belonging to the ſeveral parts, and are the approximate immediate agents of the ſoul; and they are preſerved, maintained and ſupplied by the additional ſpirits, extracted from the bodyly aliment daily received.

There is alſo a ferment or tranſmutative quality peculiar to each part or office for concoction reſulting from the particular nature, property and temper of each part; being the author of alteration and tranſmutation, by vertue whereof the food received is digeſted, volatized, and receiving various impreſſions according to the diſpoſition of the ferment of each part by which it paſſeth, until it be fit for aſſimilation into the ſubſtance of the body.

In the vigour and rectitude of theſe ferments and the aforeſaid ſpirits, conſiſts the ſanity and integrity of each member in its office; but the diminution,

diminution, alienation and depravation of either, vitiates and imbecillitates the parts, indiſpoſeth and incapacitates them to their office and duties, from whence various morbifick effects are produced, anſwerable to their ſeveral cauſes, and the variety of organical parts, in their principal or miniſterial functions.

Theſe Spirits and ferments are preſerved and maintained in their natural purity and vigour, by a temperate ſweet Air; wholſom and regular dyet, ſeaſonable ſleeping and waking, moderate and conſtant exercile, due evacuations and retentions, tranquillity and eaſe of minde. But theſe irregular, unnatural, diſproportionate or unſuitable, in matter, manner, times or order, deſtroyes the regular œconomy and peaceable Government of the body, raiſeth diſcords, introduceth and begets morbifick cauſes, abbreviates and ſhortens life. Of which particularly hereafter.

This I have premiſed as a ground work for the ſuperſtructure intended, and for your preparation and clearer apprehenſion of what ſhall be delivered in the following diſcourſe, knowing upon what baſes it is founded

The life of man conſiſts in the Conjunction of ſoul and body, mutually embracing each other with the bands of Love and deſire of continued Union, until the incapacity and unfitneſs of the body by its ruinous and decayed condition,

or other impediments and deficiency enforceth the ſoul to deſertion and departure. Spiritual and Corporeal ſubſtance are now knit and interwoven one with another, by an extraordinary curious artifice and contrivance, ſo that you can not ſay here is the ſoul & there the body, but ſoul and body are joyntly extended throughout the whole, & in every part there is both ſoul & body: life is the reſult of this connexion; as by the meeting and attrition of flint & ſteel fire is produced, ſo by the reciprocal contact & conjunction of ſoul & body life is generated, being of a luminous influential nature diradiated through the body from whence vital motions and heat, as the product and concomitants thereof do give a teſtimony of its virtual preſence and efficacious energy: and as the *Ratio formalis* of life is in *lumine*; ſo the vertue, power and emanations of life are manifeſted *in actione*, in operation & action: and although the ſoul cannot by a reflex act in this life, ſee the face of its own being, nor can we ſee it in another, being inviſible *a priori*, environed, vailed and hid by the interpoſition of a denſe opacous body, yet we may ſee the back parts and behold what it is in operation and effects: and as *Operatio ſequitur eſſe*, according to the axiome; we may judge of the purity, radication and durability of life, by the integrity, ſtrength and conſtancy of its actions and functions: and this integrity or perfect[illegible]

vital operations is that which we call health or ſanity: and it is the free, indiſturbed unanimous performance of all the faculties in the rectitude of their duties, being the proſperous ſerenity, mutual enjoyment and happineſs of ſoul and body in their conjunct ſtate.

The benefit and excellencies of this health is beſt known to thoſe that have loſt it, *Carendo magis quam fruendo, quid valeat cognoſcimus:* you that have it and know not how to prize it, Ile tell you what it is both poſitively, and privatively, that you may love it better, put a higher value upon it, and endeavour to preſerve it with a more ſerious and, ſtrict obſervance and tuition.

*H*ealth is that which makes your meat and drink both ſavory and pleaſant, elſe natures injunction of eating and drinking were a hard task and ſlaviſh cuſtome.

Health is that which makes your bed eaſie, and your ſleep refreſhing, that renews your ſtrength with the riſing *S*un, and makes you chearful at the light of another day; tis that which fills up the hollow and uneven places of your Carkaſe, and makes your body plump and comely; tis that which dreſſeth you up in natures richeſt attire, and adorns your face with her choiceſt colours.

'Tis that which makes exerciſe a ſport, and walking abroad the enjoyment of your Liberty.

Tis

'Tis that which makes fertile and encreaſeth the natural endowments of your minde and preſerves them long from decay; makes your wit acute, and your memory retentive.

Tis that which ſupports the fragility of a corruptible body, and preſerves the verdure, vigour and beauty of youth.

'Tis that which makes the ſoul take delight in her manſion, ſporting her ſelf at the caſements of your eyes.

'Tis that which makes pleaſure to be pleaſure, and delights delightful without which you can ſolace your ſelf in nothing of terrene felicityes and enjoyments.

Having taken a breif ſurvey of natural life in the beſt eſtate, graced and adorned with the ſociety of health and its great artendants; the coucomitant benefits, priviledges and enjoyments: now take a view of your ſelf when health hath turn'd its back upon you, and deſerts your company; ſee now how the Scene is changed; how you are rob'd and ſpoyled of your comforts and enjoyments; the want of health makes food to loſe its wonted reliſh, and is become diſguſtful and unſavory: the ſtomack now refuſeth to receive its dayly charge, no longer able to perform the task, but deſires a *quietus eſt*, from the office.

Sleep that was ſtretcht out from evening to the fair bright day, is now broken into peeces;

ces, and ſubdivided not worth the accounting: the night that before ſeemed ſhort is now too long; and the downy bed preſſeth hard againſt the bones.

Exerciſe now is toyling, and walking abroad the carrying of a burthen.

The body that moved ſo light, and readily obeyed the ſteerage of the Pilot; is now over ballac'd with its own weight, and ſlowly tugs as againſt the ſtream.

Conjugal imbraces are now but the faint offers of love, the ſhaddows, and repreſentations of former kindeneſs.

The body that had the magnetiſme and ſecret attraction of ſouls, may now be approached without loſs, or danger of being ſnared and fettered as a bondſlave: the lilly and the roſe that nature planted in the higheſt mount to ſhew the world her pride and glory, is now blaſted, and withered like long blown flowers. The eye that flaſht as lightning, is now like the opacous body of a thick cloude; that rouled from Eaſt to Weſt ſwifter then a Celeſtial orbe, is now tyred and weary but ſtanding ſtill; that penetrated the center of another microcoſme, hath loſt its Planetary influence and is become obtuſe and dull: the hollow ſounding breaſt that echoed to the chanting bird, and warbled forth delightful tunes, now runs diviſions with coughing ſtraines, and pauſes with a deep fetch'd

ſigh

ſigh for breath, to repeat thoſe notes again.

The Veins, thoſe rivulets that ran with vital ſtreams bedewing the adjacent parts with fruitfull moiſture, is now drunk up with parching heat, or muddied and defiled with an inundation of excremental humors.

The want of health converts your houſe into a priſon, and confines you to the narrow compaſſe of a chamber, tis that which ſowers the ſweeteſt and moſt beloved injoyments: tis that which diſunites and breaks the league of copartnerſhip between ſoul and body, alienates and makes them at jarrs, diſcompoſeth their harmony, and weary of their wonted, ſweet ſociety.

## The Prolongation & Abbreviation of Life.

MAn Conſiſting of ſoul and body, and this body compounded of *heterogenious* and diſſimilar parts, deſtinated to various actions and offices, and not independent in being and conſervation; will neceſſarily require variety of aſſiſtance and ſupply, proportionable and ſuting to their ſeveral purpoſes, faculties, proprieties and temperatures; in matter, manner, times and order; for their maintenance and ſuſtentation in

in the integrity of their actions, offices and duties, Conſtitutional diſpoſitions and temperaments, peculiarly conſervative of themſelves, reſpectively and conſequently of the whole: And by the Law of nature, (being ſubject to corruption and diſſolution, through the fragility of conſtitutive principles, connexion and fabrication) is bound to obſerve rules, orders and cuſtomes moſt conſonant for preſervation & continuance in being. Now if there be a diſproportion or unfitneſs, in the matter and *quantum*; or irregularity in the manner times or order of the auxiliary requiſites and conſervatives contrary to what the Law or neceſſity of his nature requires and commands, there ariſeth diſtempers, ataxjes and diſorders, the *praludiums* to ruine and diſſolution.

And this body being in a continual flux and reflux, converſant in viciſſitudes and variations of oppoſites, diſſimilars, contraries and privations, as heat and cold, ſiccity and humidity, filling and emptying, reſt and motion, ſleeping and waking, inſpiration and expiration, and the like; could not ſubſiſt amidſt theſe oppoſite ſubalter nations, if they were not bounded and regulated by due order of ſucceſſion to fit and convenient times, that they might not claſh *interfeere* and encroach upon each others priviledges, due times and proprieties.

If heat exceeds, the radical moiſture dryes up,

the ſpirits evaporate, and the body withers.

If cold, the faculties are torpid and benum'd the ſpirits being frozen up to a ceſſation from their duties.

If moiſture prevails, the ſpirits are cloged ſuffocated and drowned in the chanels of the body.

If ſiccity and dryneſs, the organical parts are ſtubborne, unpliable and uncapable of their regular motions and due actions, the vital ſtreams being drank up that ſhould irrigate, refreſh and ſupple them.

Were the body alwaies taking in and ſending nothing forth; it would either increaſe to a monſtrous and vaſte magnitude, or fill up, ſuffocate and ſtifle the ſoul: were it alwaies in excretion and emiſſion, the body would waſte away and be reduced to nothing.

Nor is the receiving in of any thing, ſufficient and ſatisfactory to the body for its preſervation, but that which is appointed by nature, proper and ſutable: nor emiſſion or ejection of any thing, but that which is ſuperfluous and unneceſſary to be retained.

If ſleep prevailes contrary to the Law of nature, the body in a lethargic ſoporiferous inactivity, ſtupefied and ſenſeleſs lies at the gates of death.

If watching exceeds the limits, transgreſſeth and ſteals away the due time for ſleep, the fa-

culties

culties are debilitated and enervated, the ſpirits tyred, worn out and impoveriſhed.

If inſpiration were conſtant without intermiſſion, the body would puffe up and be blown like a bladder.

If expiration were continual, the ſoul and ſpirits would ſoon quit their habitation and come forth.

If alwaies exerciſed in motion, the body would pine and weare away: if alwaies at reſt, it would corrupt and ſtink.

There is a rule therefore, proportion, meaſure and ſeaſon to be obſerved, in all the requiſite ſupports and auxiliary helps, belonging to our preſervation, and by how much or often, any of theſe neceſſary alternative ſucceſſions are extravagant and irregular, exceeding the bounds and limits preſcribed by nature, juſtling out the ſucceſſive appointed action duty or cuſtom from its ſeaſonable exerciſe and due execution; by ſo much is the harmony of nature diſturbed, vigour abated and duration ſhortned, by thoſe jarrs, diſcords and encroachments.

The thwarting and croſſing of nature in any thing ſhe hath enjoyned, either in the ſubſtance or circumſtance, is violence offered to nature, and is deſtructive more or leſs according to the dignity or quality of the thing appointed.

For nature was not ſo indifferent in the inſtitution of theſe duties and cuſtomes, that they

might be done or not done; or so careless and irregular, to leave them at your pleasure, when and how, or to be used promiscuously and preposterously without order, at the liberty of your will, fancy and occasions: for as you may see in all other creatures exactness of rule, method and constant order impressed upon and radicated in their natures, by which they act alwaies sutable regular and constant: you may not imagine so choice and exquisite a peice as man, to be left without a law and rule to guide and steer him in the necessary actions concerning life, and that he should rove in uncertain, inconstant, unlimited quantities, times, orders, manners and the like; but is bounded and restrained upon penalties and forfeitures of being, well being and long being, to the nice and strict observance of these lawes and customes necessary for the tuition of life and defence of humane frailty.

As moral good actions are placed in a mediocrity between two vitious extreams: so natural actions and auxiliary requisites conservative of life, have their golden meane; digression from which on either side leads to ruin and destruction.

Too much sleep or too little; too much meat and drink, or too little; to much rest, or too much motion; too much air, or alwaies close pent up too great excretions or too long retentions too much

much heat or too much cold; either of the extreams lead to the gates of death.

And as nature hath not appointed any thing, or every thing to be food, but this and that; ſo likewiſe not at any time to be received, not in any quantity, after any manner prepared, or in what order you pleaſe, but proportionable, ſuteable and convenient.

As there is variety of diſpoſitions and inclinations of minde agreeing with and liking one thing, but diſagreeing reſiſting and diſliking another: ſo is it in the variety of bodies and food: one body is of this conſtitution, temper and appetite; will ſute and agree well with this meat, and diſagree with another: for if all meats were convenient for all bodies to be uſed promiſcuouſly without choice, how comes it to paſs, the antipathy, reſiſtance and abhorrency of ſome bodies againſt ſome particular meats and this not from a fancy and conceipt, but radicated in the conſtitution; that if it be eaten though unknown, ſhall produce Fluxes, vomitings, ſwoonings and ſuch like effects: here is manifeſted the oppoſition, diſagreement and diſtance between this conſtitution and this kind of meat; which being ſo great, that the diſlike and diſcordancy appears preſently: other diſagreements which are in a lower degree of oppoſition, do not manifeſt themſelves immediatly, yet they produce ill effects in the body, *plus*

*minus, pro viribus*, which discover themselves gradually, at times and seasons and occasions. If you acknowledge the former you must admit of the latter, the reason is, *á majori ad minus*.

As sleep is appointed by nature, to refresh the spirits and repair lost strength: so the time for sleep is appointed and limited: not when you please: the Sun that glorious light was not made for you to sleep by, nor the night for sports and revells, but for rest.

Nature does not only command what to be done; but when, how much, how long, after what manner, in what order; the modification, Circumstances and requisite qualifications, as well as the thing it self, are to be regarded. And therefore by a diligent inquisition and curious speculation into the workes of nature, you may as much admire the manner of preservation, government, order, weight and measure, regular viciſſitudes alternations and successions, as the excellency and contrivance of the things themselves, in their creation and generation.

Whatever is appointed by nature as necessary for conservation and support of being though never so good, yet if it be unseasonable, out of course, immoderate in quantity, quality or duration; alters the property and Intention of nature, converts good purposes to bad effects.

We

We ſay every thing is beſt in its own kind; and of continuance in its own Element: and nature is moſt cheerful, vigorous and durable in the courſe and method of her own injunctions: but being put by, thruſt out of her own way, is not of long duration: the birds cannot live in the Sea, nor the fiſh upon the land, nor your nature continue long in an unnatural way againſt her ſelf. Are you compoſed of natural principles, and will you not live conformable to what you are? do you not live by natures aſſiſtance and natural means, and do you think to continue long in a Counter-motion againſt the nature of your Compoſition? they that invert natures courſe, prepoſterouſly promiſcuouſly & incongruouſly uſing the neceſſary conſervatives of life; not onely are deprived of their benefit, but alſo receive a poſitive hurt, diſordering the conſtant regular motions in the body, and diſcompoſing the harmonious and ſociable temperaments of the parts.

There is a rule therefore, method, meaſure and ſeaſon, in all the requiſite ſupports and auxiliary helps belonging and neceſſary unto life, or lawful actions and cuſtomes whatſoever; which duely obſerved, are of much advantage for the preſervation of the body in its true natural ſtate, vigour and prolongation of being: but otherwiſe, amethodically and inordinately uſed, diſturbs natures courſe, uniformity and regularity-

of operations, raiseth unnatural motions, commotions and cessations; introduceth disorders and disjoynes the frame of nature, accelerates and hastens the dissolution of the body.

# The Impediments of long Life.

AN infirme, and weak constitution from the Wombe derived from tender, imbecile and infirm parents. Irregular and unfit tractation of Infants, whose tender bodies are soon discomposed and disordered by bad Nurses, their erronious customes, and the ill proprieties of their milk.

Noxious and intemperate Aire.

Irregular eating and drinking.

Immoderate and unseasonable exercise, motion or labour.

Too much, or unfit rest.

Sleeping and waking in extreams.

Immoderate *Venus*.

Undue excretion, and retention of Excrements

Inordinate passions, and perturbations of mind.

All unnecessary and bad customes.

Hygiastic

# Hygiaſtic Precautions, and Rules for the preſervation of Health, and prolongation of life.

## Of Aire.

Aire is ſo neceſſary to life, that without it we cannot ſubſiſt: which ſurrounding us about, and being continually ſuckt and drawn in, muſt needs affect the body with its conditions and properties, and by obſervation you may finde, the body, by the various conſtitutions and changes in the air, to be variouſly affected, well and ill diſpoſed; of which, infirme parts are moſt ſenſible, that they prognoſticate before an alteration come: the minde alſo by the mediation of the ſpirits is drawn into conſent, and hath its diſpoſitions and variations: when the Aire is cloſe, thick and moiſt, the ſpirits are more dull heavy and indiſpoſed; but at the appearance of the Sun, and a ſerene sky, the ſpirits are unfettered, vigorous and active; the minde more cheerful, airy and pleaſant.

The Spirits are of an ætherial nature, and therefore

therefore do much ſympathize with the preſent conſtitution, and change of air: for of the air drawn in by the motion of the vital parts, are the vital ſpirits augmented & ſupplied continually, by the peculiar ferment and operation of the heart, therefore the pureneſs of the aire, makes much for the purity of the ſpirits.

A groſs impure and noiſome aire, obtunds and deads the ſpirits, makes a ſlow pulſe, obſtructs the pores and hinders ventilation, generates ſuperfluous humors and cauſeth putrefaction.

A ſerene ſweet thin Aire perfumes and purifies an unwholſome body; cheriſheth the heart, makes a lively pulſe, and much encreaſeth the vital ſpirits; rarifies and volatizeth a groſs coagulate blood, opens the pores for tranſpiration of putrid and offenſive vapours, acuates and ſharpens the appetite, and helps digeſtion.

The beſt aire and moſt agreeable to temperate bodies is in temperate climates, for heat, cold wet and dry: not ſubject to ſudden and violent changes, as in ſome parts of *America* and other Countries very frequent; not groſs and turbulent, infected with putrid vapours and noxious exhalations, from ſtinking ditches, Lakes, Boggs, Carrions, Dunghills, Sinks and Vaults, for which cauſes great Cities, and the adjacent places are not ſo healthful nor the people ſo long liv'd.

Change

Change of Aire ſomtimes is very neceſſary for the conſervation of health; the recovery of it declining and loſt: for, temperate bodies by an intemperate aire, ſhall gradually and in time become intemperate: intemperate bodies, by the contrary intemperate Aire ſhall be reduced to temperature; at leaſt, ſhall conduce much and be very Auxiliary for the reduction. Therefore bodies declining from exact temperature, are beſt preſerved in that Aire oppoſite to their declenſions: as Cholerick, hot and dry bodies, in a moiſt and coole aire; Phlegmatick, cold and moiſt bodies, in a dry and warme Aire.

It is not therefore of ſmall moment, in what place you live; and more eſpecially ſuch, who labour of, or are more ſubject to, any pectoral infirmity: for the Lungs being of ſo tender a ſubſtance and porous, continually drinking in the aire, is moſt apt to receive impreſſions from it according to the qualities it is pregnant with and infeſted; and many diſeaſes of the breaſt ariſe from this ſole cauſe; and many exaſperated by it and continued: hence it is Aſthmatick Phthiſical and Conſumptive perſons ſhall not be cured in ſome places, but may have cure in another.

Be cloathed according to the Clemency, ſeaſon and temperature of the Aire, your age, and habit of body: leane and thin bodies, pervious (*corpora rarae textu*) and whoſe skin are looſe

and

and lax; may wear thicker cloathing, becauſe ſuch are more perſpirable, do *magis emittere & tranſpirare*; and are alſo more penetrable and ſubject to injury of the Aire. Fat and fleſhy people, and whoſe bodies are ſolid, firm and hard, are more impenetrable and impervious, and may wear thinner Garments. Infants and children lately cheriſhed in the ſtove of the wombe, being of tender, ſoft bodies and porous, are eaſily expoſed to the prejudice of the Aire. Vigorous youth, and middle age being accuſtomed to all weathers, whoſe ſpirits abounding, do ſtrongly reſiſt and keep out the aſſaults and injuries of an offenſive Aire, may beſt indure hardſhip. Old age whoſe natural heate is abated, and ſpirits exhauſted, ſtands in need of good defenſatives againſt external cold, and to cheriſh internal heat.

Obſerve the ſeaſons and changes of the Aire, and be then moſt careful, for at ſuch times you are in moſt danger to exchange health for ſickneſs: hence it is that Spring and Autumne abounds moſt with diſeaſes; the Air then aſſuming new qualities oppoſite to its former conſtitution, ſets new impreſſions upon our bodies, which occaſions the various æſtuations and turgid fermenting of humours, producing divers ſymptomes according to the variety of their nature, the organical difference, office and conſtitution of the ſeveral parts.

The

The Sun being riſen, and the aire clear, open your Chamber-windowes, that the freſh Aire may perfume your Room, and the cloſe Aire and incloſed vapours may go forth.

Bad ſmells and putrid vapours being drawn in with the Aire are very injurious to the Lungs and vital parts; contaminating the ſpirits, and impreſſing upon the ferment of thoſe parts their tetrid nature, are oftentimes the original of a Conſumption; and if the Lungs be weak and infirme, are more apt to receive the prejudice then others. But fragrant ſmells refreſh and chear the vital Spirits, and are very wholſome, breathing forth the vertue of thoſe things from whence they do proceed.

Be not late abroad, nor very early; before Sun riſing and after ſetting the Aire is not ſo good; being infeſted with noxious vapours, until the radient influence of the Sun diſpells and purifies: and thoſe whoſe cuſtome it is to be often abroad at ſuch times, are moſt frequently moleſted with Rheumes, & Rheumatic diſeaſes, which their declining years will more evidently manifeſt the prejudice. Likewiſe in moiſt, foggy, dark weather, tis better being within then abroad; and if it be a cool ſeaſon, good fires & fragrant fumes are then both pleaſant & very wholeſom. Be frequent abroad in the fields when a clear sky invites you forth, and let the freſh Aire fan you with its ſweet breath; but more eſpecially in the

the morning; the Aire is ſofter and more pleaſant then your bed, and ſure I am, far more wholſome.

*Temperie Cœli corpuſque Animuſque juvatur*
Ovid.

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# Meat and Drink.

Eſteem temperance and regularity in eating and drinking as a great preſervative of health, not a Leſſian dyet to pine and enfeeble the body, but moderate in quantity proportionable to the ſtomack, agreeable in the firſt and ſecond qualities, ſeaſonable as to times and order. The contrary irregular practice hath deſtroyed and ſhortned the lives of many. *Plures gula quam gladius.*

For quantity, your own ſtomack muſt meaſure to you what is convenient; which is a certain rule of proportion, if you obſerve not to eat to a ſatiety and fullneſs, but deſiſt with an appetite, being refreſhed light and cheerfull, not dulled heavy and indiſpoſed to operation and action, either of mind or body.

A ſet quantity or meaſure of meat and drink, cannot be preſcribed as a general rule and obſervation

vation for all to follow, in regard of the variety and great difference of perſons, in Conſtitution, age, ſtrength of nature, condition of life, and infirmities, that what is convenient for one, is too much for another, and too little for a third; the ſtrong and healthy cannot conforme to the ſickly weak and infirme in quantity, nor the labouring man to the ſedentary and ſtudious, or the idle: therefore every ſtomack is to be its own judge: and every one ought to moderate themſelves by the cautions before mentioned.

Indulge not to the cravings of an irrationall ſenſitive appetite, but allow ſuch a ſupply of daily food, as will ſupport and maintain bodily ſtrength and not over-load it: thereby the ſpirits will be vigorous and active, humors attenuated and abated, Crudities and obſtructions prevented, many infirmities checkt and kept under, the ſenſes long preſerved in their integrity, the ſtomack clean, the appetite ſharp; and digeſtion good. But by the ſurpluſage and over-charge, the ſtomachical ferment is overlaid and its inciſive penetrative faculty obtunded, the appetite and digeſtion abated, the ſtomack nauſeating, fluctuating, and belching with crudities; from whence Gripes, Fluxes and Feavers: the ſpirits clogged, dull and ſomnolent; by their indiſpoſition and inactivity humors ſubſide, degenerate, incruſſate, obſtructs; from whence various ſymptomes and depraved effects

throughout

throughout the body, debilitating and decaying the ſenſes, enervating and ſtealing away the ſtrength of the body, by defrauding it of good nutriment, haſtning old age, and ſhortning Life.

In Winter you may eate more freely, the ambient external cold compreſſeth and unites the ſpirits, drives them to the center and fortifyes the ſtomack: bnt in Summer the ſpirits are dilated, exhauſted and drawn forth by the external heat opening the pores; wherefore the appetite is not ſo ſharp, nor digeſtion ſo quick. And the Rule is true, though heate be not the principal cauſe of concoction, yet it is a neceſſary agent, excitor and cooperator.

For the quality of dyet, make choice of ſuch for the moſt part as is commended to you, convenient for that conſtitution you are of, as you will finde preſcribed in the ſeveral temperaments following. But withal obſerve, what is moſt agreeing and diſagreeing to your peculiar nature and individual propriety; what is moſt deſired by your ſtomack and beſt digeſted, is a good guide in the choice of meate and drink.

*Paulo peior ſed ſuavior cibus & potus, meliori, at ingrato præferendus.*

Change your dyet according to the ſeaſons of the year, the variation of your temperament, and inclination to this or that diſtemper: in Winter more meate and leſs drink; in ſummer leſs meate and more liquids: in

in hot weather a cooling diet, in cold weather that which is warme and heating: in ſummer meats boiled, in winter roſted: a hot and dry body muſt have a cooling and moiſt diet; a cold and moiſt body, a hot and dry diet: temperate bodies are preſerved by temperate things and their like; diſtempered bodies are rectified and reduced by their contraries and diſſimilar.

The more ſimple and ſingle your diet is, the better and more wholeſome: but if your ſtomack muſt have variety, let it be at ſeveral meals, and ſo you may pleaſe your pallate without prejudice. accuſtome not your ſelf to delicacies and compound diſhes, the *heterogenity* of their nature, begets a diſcordant fermentation in the ſtomack, troubling concoction, from whence eructations, nauſeous belchings, and offenſive riſings in the throat. *Quo ſimplicior victus ratio eo melior.* Aphor.

Of all meat, fleſh affords the moſt nouriſhment and the ſtrongeſt.

If your diet ſometimes be not ſo good and proper for you in the quality, make amends in the quantity and eat the leſſe.

Of all ſauces a good ſtomack is the beſt; but if you muſt have other, let it be *acide* ſharp or biting.

Accuſtome ſtrong ſtomacks to ſtrong meats; the weaker to lighter of digeſtion: very light meats in ſtrong ſtomacks are ſoon digeſted, but

withall parched and corrupted, and turn to a bitter and choleriek juce; ſolid hard meats in weak ſtomacks lye long and heavy, and paſſe away crude and indigeſted.

Meats in reſpect of their facility and difficulty in digeſtion are tearmed heavy and light.

Heavy meats be ſuch as are more dry, hard, ſolid and denſe, groſſe, courſe and tough, or over moiſt ſlimy and cold: requiring a longer time in fermentation, volatization and digeſtion, before they be fit to paſſe off the ſtomack.

And they are either ſo in their nature: as all old fleſh, bull beef and oxe, brawn, pork, veniſon, hare, gooſe, duck, ſwan, crane, bittor, heron and moſt water fowle: Eeles, lobſter lampreys, tench, ſtockfiſh: beanes, peaſe when they be ſomething old, brown bread, barly and Rye bread: alſo ſome parts are of harder digeſtion then other; as brains, hearts, livers (except of tame fowl, birds, and ſome very young fleſh) milts, kidneys, skin.

Meat made heavy (or made worſe then in their own nature) by preparation, keeping and dreſſing, as dryed, fryed and broiled meats; meats long ſalted and kept, as bacon, hang'd beef, and long powdered, old ling, ſalt cod, haberdine, pickled herrings red herrings, pickled ſcallops; ſturgion, ſalt ſalmon, old cheeſe, hard eggs, toſted cheeſe, toſted bread eſpecially,

ally if it be ſcorched; cruſts, pye cruſt, bread not well baked, unleavened: meats over baked, hard and dry; long kept, meats roſted dry, or ſcorched.

Light meats and of quicker digeſtion, be ſuch as are more ſoft and tender, rare as it is oppoſed to denſity, therefore ſooner penetrated by the ſtomachicall ferment; ſucculent, volatile, ſoon fermenting and yeilding to digeſtion.

As young tender fleſh: veal, young mutton, lamb, kid, pullet, capon, chicken, conies, turky, pheaſant, patridge, plover, woodcock ſnite, heath cocks, railes, ſmall birds: whiting, ſmelt, oiſter, flownder, ſoles, plaiſe, thornback, maids, turbut, ſhrimps, prawnes, trout, carp, pike, bream, perch, roches, daces, loches: rere eggs, milk, wheat bread, white, light, and well baked; alſo oaten bread well made: and theſe may be divided into two ſorts; that is, meats very light as rere eggs, ſucking rabbits, chickens, whitings: and meats indifferent light, as mutton lambe, veale.

Very light meats are ſoon digeſted, apt to be corrupted; breeds tender and effeminate bodies, ſoft and looſe fleſh eaſily loſt: ſolid ſtrong meats are ſlower in digeſtion, not eaſily corrupted, ſlow in diſtribution, makes ſtrong bodies firm hard fleſh and durable.

Uſe not meats that hath any quality in extreame; as very ſalt, very hot, ſower, binding

or the like: but keep to thoſe that are moderate.

Let your bread be of wheat, leavened, well kneaded and baked, light and white; which you may eat new, but not hot; nor ſtaler then two days old, and chuſe the crumb, rather then the cruſt.

Seaſonings of meat are uſed either as preſervatives to keep them from putrefaction and decay; or as correctives, to alter and change ſome ill quality, and promote digeſtion; or for delight to gratify the pallate; as ſugar, ſalt, vinegar, muſtard, peper, cloves and other ſpices.

Meat moderately ſalted, having time to digeſt ferment, volatize, and alter the crude qualities, is better and wholeſomer then freſh: but to eat ſalt at the table is not ſo good, if the condition of the meat be ſuch as to allow a prævious digeſtion and ſeaſoning. Salt is grateful to the pallate and ſtomack, excites the appetite, concocts crude flegmatick matter that lies upon the ſtomack, hinders putrefaction and is abſterſive: but immoderately uſed, corrodes and frets, cauſeth itching and breakings out; very bad for thin lean bodyes, it heats and dryes the blood and radical moiſture,

Sugar in a temperate clean body, moderately uſed nouriſheth and is good, but in a foul body is ſoon corrupted, degenerates and makes the body

body more impure; turns to choler and inflames cholerick hot bodies. The frequent and immoderate use in any obtunds and abates the appetite, causeth putrid humors and makes an unwholesome body.

Vinegar and sower juces as of lemmon, verjuce and the like; procure appetite and help the stomack in digestion of grosser meats: but the immoderate and frequent use, cooles, dries, constringeth and bindes the body, hurtful to the nerves and nervous parts; very bad for women, and those that are subject to the Gout, Asthmaes and stoppings in the breast, or in other parts, and for lean dry bodies.

Mustard quickens the appetite, warmes the stomack, dries up superfluous moisture, helps the stomack in digesting hard meats, opens stoppings in the breast and head.

Mace, ginger, nutmeg, peper, and cloves, they help a cold stomack, comfort the heart and brain, refresh the spirits by their aromatical odour, are grateful upon the pallate, and very acceptable to phlegmatick cold bodies.

In the use of the forementioned, I shall give this caution: that young stomacks, and strong healthy bodies which need not a spur to their appetite, nor a help to digestion, that they frequent not the use of these seasonings and sauces; but reserve them for age; deficiency of stomack and other infirmities; for if you accustome your

ſelf to them in youth and ſtrength, to pleaſe your pallate and intice your ſtomack there being no need; when the condition of your body does require them, you ſhall not finde that benefit and aſſiſtance from them which otherwiſe you might have expected and received, had you forborn the uſe of them when it was not neceſſary.

When you come to Meate, leave your care and buſine's, but bring in your friend, and be as merry as you can, mirth and good company is a great help to a dull ſtomack both for appetite and digeſtion.

Eate not preſently after exerciſe, and when you are hot; but forbear until the ſpirits be retired and ſetled in their ſtations.

Eat not haſtily but chew your meat well, tis a good preparation for concoction, and your ſtomack will more eaſily and ſooner digeſt it; but if it be half chewed the ſtomack muſt have the labour to chew it over again with its inciſive ferment.

Liquid meats ſoluble and lighter of digeſtion eate firſt; the more ſolid laſt, and that which hath any aſtriction.

Drink a little and oft at meat, to macerate and digeſt, eſpecially if your meat be dry and ſolid, and to help diſtribution of aliment; but great draughts cauſeth fluctuations.

To ſtand or walk ſoftly after meat is good;

the

the ſtomack then being diſtended, is not compreſſed of any part, which ſitting does not ſo well avoid: but haſty motion opens the orifice of the ſtomack, precipitates and vitiates digeſtion.

Forbear reading, writing, ſtudy or ſerious cogitations for two hours after meat; elſe you draw off from the ſtomack, abate the ſtrength of digeſtion, and injure the brain.

Omit a meale ſometimes, it acuates and ſharpens the ſtomack, concocts crudities, and makes the next meale reliſh better.

Eate no late ſnppers, nor variety at once; a good ſtomack may endure it for a while, but the weaker is more ſenſible of the injury, the beſt is prejudiced in time.

Keep a ſufficient diſtance between your times of eating, that you charge not the ſtomack with a new ſupply before the former be diſtributed and paſſed away: and in keeping ſuch a diſtance, your ſtomack will be very fit and ready to receive the next meale, the former being wrought off perfectly; no ſemidigeſted crude matter remaining to commix with the next food: and that is one cheif cauſe of crudities and a foule ſtomack, when a new load is caſt in before the former be gon off, which begets much excrements, not much aliment, clogs the body and procures diſeaſes.

The ſtomack that is empty, receives, cloſeth

and embraceth food with delight, will be eager and sharp in digestion, and the body will attract and suck the aliment strongly, each part as it passeth along will perform its office readily and sufficiently; which they will not do if often cloyed with depraved and indigested aliment, but slowly and with reluctancy; for although they do not act by reason, yet they have a natural instinct or endowment, to discern their proper and fit object.

Drink for necessity, not for bad fellowship, especially soon after meate, which hinders the due fermentation of the stomack and washeth down before digestion be finished: but after the first concoction, if you have a hot stomack, a dry or costive body, you may drink more freely then others: or if thirst importunes you at any time, to satisfie with a moderate draught is better then to forbear. Accustome youth and strong stomacks to small drink, but stronger drink and wine to the infirm and aged: it cheers the spirits, quickens the appetite, and helps digestion.

For corpulent gross and fat bodies, thin hungry absterfive penetracting wines.

For lean thin bodies, black, red and yellow wines, sweet full bodied and fragrant, are more fit and agreeable.

For Drink whether it be wholesomer warmed then cold; is much controverted, some stifly contending

contending for the one, and ſome for the other: I ſhall rather chuſe the middle way with limitation and diſtinction; then impoſe it upon all as a rule to be obſerved under the penalty of forfeiting their health, the obſervation of the one or the other.

There are three ſorts of perſons; one cannot drink cold Beer, the other cannot drink warm; the third, either: You that cannot drink cold Beer, to you it is hurtful, cools the ſtomack and checks it much; therefore keep to warm drink as a wholeſome cuſtome: you that cannot drink warm Beer, that is, findes no refreſhment, nor thirſt ſatisfied by it, you may drink it cold, nor is it injurious to you: you that are indifferent and can drink either; drink yours cold, when you cannot have it warmed.

That warm Drink is no bad cuſtome, but, agreeable to nature in the generalitie; firſt, becauſe it comes the neareſt to the natural temper of the body, and *ſimilia ſimilibus conſervantur*; every thing is preſerved by its like, and deſtroyed by its contrary: Secondly, heat though I do not hold it the principal agent in digeſtion, yet it does excite, is auxiliary and a neceſſary concomitant of a good digeſtion, *ut ſignum & cauſa.* Thirdly, *Omne frigus per ſe, & pro viribus diſtruit*; Cold in its own nature, and according to the graduation of its power, extinguiſheth natural heat and is deſtructive;

ctive; but *per accidens* and as it is in *gradu remisso*, it may comtemperate, allay, and refresh, where heat abounds, and is exalted.

Therefore as there is varietie of Pallates and Stomacks, likeing and agreeing best with such kind of meats and drinks, which to others are utterly disgustful, disagreeing and injurious though good in themselves: so is it in Drink warmed or cold, what one finds a benefit in, the other receives a prejudice; at least does not find that satisfaction and refreshment, under such a quallification; because of the various tempers, particular appetitions and *idiosyncratical* proprieties of several bodies, one thing will not agree with all: Therefore he that cannot drink warm, let him take it cold, and it is well to him; but he that drinks it warm does better.

Which is to be understood in Winter, when the extremity of cold hath congelated and fixed the spirits of the Liquor in a torpid inactivitie; but by a gentle warmth are unfettered, volatile and brisk; whereby the drink is more agreeable and grateful to the stomacks fermenting heat, being so prepared, then to be made so by it.

Motion

# Motion and Reſt.

EXerciſe often, in the morning chiefly, with an emptie ſtomack alwayes; and after excremental evacuation if you can procure it.

Exerciſe rowſeth dull inactive ſpirits, gives ventilation, opens obſtructions by the motion attenuation and penetration of the ſubtile ſpirits, agitates and volatiſeth feculent fixed ſubſiding humours, concocts and abates ſuperfluous moiſture, increaſeth natural heat, promotes concoction, diſtribution and conveyance of aliment, through the narrow Channels and paſſages unto the ſeveral parts of the body; procures excremental evacuations, ſtrengthens all the Members, and preſerves Nature in her vigour.

Vary exerciſe according to the condition of your body and ſeaſon of the year: the ſtronger and Phlegmatic bodies, in cold weather, admit of ſtronger and ſwifter motions: Choleric bodies, weak, and the Summer ſeaſon, more mild and gentle.

Be not violent in exerciſe, nor continue it longer beyond a pleaſure; but deſiſt with refreſhment, not a laſſitude and wearineſs.

Put on ſome looſe garment, until your body be cool and ſetled in its natural heat and temper

per, the pores being opened by exercise, the cold is more apt to enter, from whence a greater prejudice then you could expect benefit from your labour.

Fly idleness and a sedentarie life, for want of due action and motion, the body like standing waters, degenerates, corrupts and decayes.

*Ignavia corpus hebetat, labor firmat.*

## Sleep and Watching.

MOderate sleep refresheth the spirits, increaseth natural heat, helps concoction, gives strength to the body, pacifies anger and calmes the spirits, gives a relaxation to a troubled mind.

Immoderate sleep dulls the spirits, injurious to a good wit and memory, fills the head with superfluous moisture and clouds the brain; retains excrements beyond their due time to be voided, and infects the body with their noxious fumes and vapours, an enemy to beauty.

*Turpis qui alto sole semisomnis jacet,*
*Cujus vigilia medio die incipit.* Sen.

Go early to sleep (not with a full stomack) and early from sleep; that you may rise refreshed

freſhed lively and active, not dulled and ſtupid.

When you lay by your Clothes, lay aſide alſo your buſineſs care and thoughts, and let not a wandring phanſie prevent your reſt.

Let your bed be ſoft, but not to ſink in, which ſuckes from the body, exhauſts and impaires ſtrength: a Quilt upon a Featherbed, is both eaſie and wholeſome.

Avoid day ſleeps as a bad cuſtome; chiefly fat and corpulent bodies: but if your ſpirits be tired with much buſineſs and care, or by reaſon of old age, debilitie of nature, extream hot weather, labour or the like that diſſipates the ſpirits; then a moderate ſleep reſtores the ſpirits and is a good refreſhment; but rather take it ſitting then lying down.

Night watching and late ſitting up, tires and waſtes the animal ſpirits, by keeping them too long upon duty, debilitates nature, changeth the freſh flower of youth, heats the body, dryes, and exaſperates Choler; in time extinguiſheth natural heat, breeds Rhumes and Crudities; moſt injurious to thin leane bodies.

*Quod caret alterna requie durabile non eſt.*

Evacu-

# Evacuation and Retention.

UNder this Head is compriſed excretions by Stool, Urine, monethly Purgations, *Venus*, by the Pores, pallate Noſe and Ears: of which the former are of the greateſt concernment, and ſpecial care to be had of them.

Excremental evacuations are various proceeding from the ſeveral concoctions; conveyed out by ſeveral Channels and Vents: which duly evacuated are no ſmall helps to the conſervation of health, and are the effects of a temperate and regular body.

The retention of them beyond due time, argue diſtemperature of parts, or irregular living; and brings much detriment to the body, by their noxious Fumes and putrid Vapours, that might infect, corrupt, and diſturb the body.

Immoderate evacuations cauſeth weakneſs debilitie of nature by exhauſtion, and procures ſeveral diſeaſes, Cachexies, Conſumptions, Dropſies, &c.

To keep the body ſoluble is very good, that at leaſt once a day you may not miſs to have a ſtool; elſe the Fæces are hardned, the body heated, the ſtomack moleſted, the appetite not ſo good, the head heavy, dull and ſometimes pained;

pained; ſome groſſer matter which ſhould go away by ſeige, is brought by the Urinarie paſſage, occaſioning obſtructions, all which are very injurious and deſtructive to health.

Seaſonable and moderate *Venus*, alleviates nature, and helps concoction.

Immoderate, exhauſts the ſtrength by effuſion of ſpirits, exſiccates and dries the body, hurts the brain and nerves, cauſeth tremblings, dulls the ſight, debilitates all the faculties, haſtens old age, and ſhortens life.

*Cibo vel potu repletis, ſuperflue evacuatis, five exercitatis coitus interdicitur.*

*Tempus optimum eſt mane, & poſt dormias.*

*Hyeme & vere frequentius permittitur, æſtate parciſſimè.*

*Juvines ſanguinei & pituitoſi liberalius, parcius Melancholici, parciſſimè bilioſi, Senes, emaciati.*

*Mares plus quam fœminas ladit, & qui erecti ſolent.*

Hygi-

# Hygiastic Prxcautions and Rules Appropriate to the several constitutions of bodies, with their diagnostic signes.

THE Sanguine is moderately hot and moist, hath a lively pulse, vigorous actions, of colour fresh or rosie, for habite of body soft, fleshy or moderately fat; of a pleasant mind and good disposition (except casualties and infirmities alter to the contrary.

The Sanguine constitution being the best and most temperate, ought to be preserved in that state from degeneration and intemperate declensions: which is performed by a due observance of diet, Air Exercise and Rest, Sleep and Watching, voiding and retaining of excrements, and passions of the mind: for any of these, irregular unsutable, or unnatural of continuance, will alter and change the best tempered body, into some other constitution of intemperature answerable to their causes as the intemperate Air of a hot climate, or season not regarded; violent exercise, nightwatchings, . Introduceth a depraved alteration and degeneration of the blood.

For the quality of your diet, let it be temperate.

perate; for temperate bodies muſt uſe temperate meats, and diſtemperate bodies their contraries: therefore keep within this latitude generally and for the moſt part, from meats temperate, to meats hot, cold, dry or moiſt in the firſt degree inclusivè, thoſe will ſute well with your temperament: Such are Mutton, Cow-beiſe or Heifer, Pork, Veal, Lamb, Rabbit, Capon, Hen, Pullet, Turky, Pheſant, Patridge. Carrots, Turnips, Skirrits, ſparagus.

For quantity, times and order in eating and drinking; for Air, Exerciſe and Sleep, conſonant and moſt agreeable to this conſtitution are to be ſought in the general Hygiaſtic rules beforementioned, which are moſt proper and applicable to this complexion; as being the common ſtandard to meaſure others by; and how far others vary from this temperament, by ſo much are they to be accounted intemperate; and do therefore require ſome particular rules differing from the general, becauſe intemperate conſtitutions and temperate are not to be governed by the ſame ſtrictneſs of law, but muſt have ſome allowance and exceptions, which ſhall be obſerved in the particular conſtitutions following.

# Phlegmatick Conſtitution.

THe Phlegmatick perſon is more cool and moiſt, not ſo lively, quick ſharp and acute as the ſanguine: for habite of body corpulent fat or fleſhy; the Veines ſmall and hid; a ſlow pulſe; prone to ſleep and eaſe, by cold things prejudiced, by hot things benefited; incident to cold & phlegmatick diſtempers, (which are to be underſtood, if cuſtomes caſualties or infirmities induce not the contrary.

Meats agreeable and convenient for this temperament, are ſuch as be temperate and ſuch as be hot in the firſt and ſecond degree; not over moiſt, but potencially drying if heat be wanting: as young Beef powdered, Mutton, Veniſon, *Hare*, Turky, *Hen*, Capon, Pidgeon, Turtle, Black-birds, Feldifars, ſmall Birds, ſowced puffins, Artichoaks, Parſnips, potatoes, pickled Oyſters, Anchovie.

Alſo Bacon, Haberdine, old Ling, ſalt Cod, pickled Herrings or dryed, pickled ſcallops, and ſuch like ſavory ſeaſoned meats, this temperament will admit of, if the ſtomack be ſtrong enough to digeſt them. And for the more ſecurity take a glaſs of Sack after.

Refuſe Lambe, Kid, freſh Pork, Pig, Gooſe, Duck,

Duck, and water Fowle, being over moiſt and clogging a Phlegmatick ſtomack. But if your appetite much deſires any of theſe, let them be down roaſted: alſo Eeles, Lampreys, freſh Herrings, Makarel, Lobſter, freſh *S*almon, Barbel, freſh *S*turgeon, Tench, are injurious, and moſt freſh fiſh, yet leſs prejudicial if you drink wine with them.

Let your dyet be warm meats, oftner roaſt, then boyled.

Butter, Oyle and Honey is very wholſom.

Muſtard, Salt, and Spices, are good for your uſe, eſpecially with meats of ſlow digeſtion, and that abound with much moiſture.

Refuſe Milk, and milk meats, Curds, new Cheeſe, Butter milk and Whey.

Olives, Capers, Broom-buds, ſampier are good ſauce, alſo Garlick, Onions, Leeks, in broths, ſeaſonings or ſawces, for a reliſh, but not raw

Refrain cold hearbs and ſallads, as Lettice Purſlan, Violet leaves; except *S*orrel which although cold, yet a dryer and ſharpner of the appetite: but uſe Mint, *S*age, Roſmary, Time, Marjerome, Parſley, Pennyroyal and ſuch hot hearbs.

Abſtain from raw fruits, Apples, Pears, Plumms, Cucumbers, Mellons, Pumpions, &c. *B*ut you may eat Walnuts, Filbirds, Almonds blanched, Cheſtnuts, fiſtick nuts, Dates, Figs, Raiſins,

Drink ſtrong bear more frequently then ſmall and ſometimes *Sack*. *Not* French wine if you be Rheumatick.

Indulge not your ſelf in lying long in bed, or after-noon ſleeps, too much reſt and eaſe, they dull the ſpirits, increaſe flegm and ſuperfluous moiſture.

Frequent exerciſe and moderate abſtinence in meat and drink, are great preſervatives of your health.

Chuſe a warm air and dry ſoil remote from Waters, the beſt place for your abode.

Hot *Baths* are profitable, ſeaſonable and moderate *Venus* a friend: the former cheriſheth the ſpirits, opens obſtructions and drys up ſuperfluous moiſture: the later ſuſcitates and raiſeth the ſpirits, alleviates and helps Concoction.

If the ſmoaking of Tobacco be good for any, the Phlegmatick may beſt challenge the uſe of it.

## Cho'erick Conſt'tution.

THe Cholerick perſon is hot and dry, eager and precipitate in action; froward, haſty and angry; lean of body and ſlender: the veines big, a hard pulſe, and quick: of colour

colour pale, Swarthy or yellowiſh; the hair criſp or curled; propenſe to waking and ſhort sleeps; ſubject to Tertian Feavers.

*Ad venerem proclivior, & cito ſatiatus.*

Uſe a cool and moiſtning diet, moſt frequently boiled meats rather then roſt or baked; but fryed or broiled meats never.

Eat brothes often made with cooling hearbs; Rice milk, Cock broth, or barly broths with Raiſins Currants or Prunes.

For fleſh, chuſe young tender and juicy, temperate or cooling; as young Beef, Veal, Mutton Lamb, Kid, Porke, Conies, Green geese, Turky, Capon, Chickens.

Obſerve fiſh days as good diet: and then you may eat freſh Salmon, Sturgeon, Lobſter, freſh Herrings, Crabs, Prawns, freſh Cod, Conger, Thornback Soles, Plaiſe, Whiting, Smelt, Perwincle, Oiſters, Pike, Trout, Tench and all freſh fiſh, Eeles not excepted which are very unwholeſom to others.

Milk and milk meats are pleaſant and good, as Cuſtard, White-pots, new Cheeſe, freſh Cheeſe and Cream

For your ſauces uſe Verjuice, Vinegar, Sorrel Orange, Lemmon, Apples, Goosberries, Currans: Prunes, Pickled Cowcumbers: as boiled Veale and Green ſauce, roſt Veal and Orange, boiled

Mutton with Verjuce and its own juce; roſt Mutton and Lemmon or Cowcumbers: green Geeſe & Goosberries: Stuble gooſe and Apples; Pigg and Currans: Pork and Green-ſauce; boiled Chickens with Goosberries or Sorrel ſops; calves feet ſtewed with Currans and Prunes: and your meat thus cook'd is both food and Phyſick..

Take a lawful freedome and pleaſe your ſelf with theſe fruits, Citrons, Pomegranats, Limes, Oranges, Lemmons, Quince, Pearemains. Pippins red Cherries, Mulberies, Grapes, Damſins, Bullaces, Prunellaes, Reſpaſs, Currans, Barberies Strawberries: they cool and quench thirſt, contemperate and aſwage Choler, and give a great refreſhment to the parched ſpirits.

Eat Sallades of Lettuce, Sorrel, purſlane, Spinage and Violet leaves; they are medicamentall aliment.

Butter milk whey and ſider allayes preternatural heat, checks the effrenation of raging choler, and are like water to fire.

Refuſe the fat and brown outſide of meat: alſo the cruſt of bread: butter and oile adds fuell to the fire: ſugar and honey have alliance and friendſhip with choler, being ſoon aſſimilated and converted into its nature.

Muſtard ſalt and ſpices exaſperates choler and makes it more fierce and biting; Vinegar checks

Avoid wine, ſpirit, and ſtrong liquors; they agitate choler, and rowzeth up a ſleeping enemy.

Faſt not but ſatisfie the ſtomack when it vellicates and calls for meat; biting choler muſt have ſomething to feed on, or it will prey upon the body.

Cheriſh and indulge sleep it cools and moiſtens, ut let it not exceed in length, which puts nature by her due times for neceſſary evacuations.

Uſe little and gentle exerciſe; be not laborious or toyling, but take your eaſe: avoid violent motion, it fires the ſpirits and enrageth choler.

Frequent *Venus* is moſt pernicious.

Cold bathes is profitable and refreſheth much, by cooling the blood allaying the ſpirits and concentring them.

Baniſh anger immoderate care, previſhneſs and fretting which diſcompoſeth the ſpirits heats and waſtes them, augments choler, dryes the body and haſtens old age.

Refrain Tobacco as an injurious Cuſtome, it exaſperates choler, by heating drying, and evacuating dulcid phlegme which contemperates bridles and checks the fury of acrid, ſharp bilious humours.

# Melancholy Complexion.

THe Melancholy Person, naturally so from the first principles is cold and dry: but a Melancholy temperament, acquired by Education, Customs and Accidents, by Degeneration and admixture of other humors aduſt, is hot and dry: which makes the signes and symptoms of Melancholy to be different and various, and a difference is to be made in Dyet and Customs.

The common Symptomes are a pale, black, or high Sanguine colour; given to be watchful, sad, solitary, and suddain laughter; a slow pulse, troublesome sleeps and dreams.

Cold Melancholy hath milde Symptomes; if hot and aduſt, the effects are more churlish and furious.

For cold Melancholy, let the Dyet be hot and moist: for the hot Melancholy person let Dyet be cooling and moist: in both let their meats be of light digestion, affording good nutriment, and not windy: as Mutton, Lamb, Veal, Capon, Chicken, Partridge, Pheasant, &c.

Abstain from Venison, Bul-beef or Ox, hanged Beef or long salted, Goats flesh, Hare, Bacon, Goose, Duck, Swan, Crane, Heron, Bittor and most water Fowl · Peacock, Quaile, Blackbirds, Pigeon: Red Herrings, salt Cod, Ling, Sturgeon,

geon, pickled Scallops and all ſalt Fiſh: dryed Meats, fryed or broiled, old Cheeſe, Beanes, Peaſe, Cabbage, Coleworts, Rye Bread, and all meats hard of digeſtion or windy.

Capers. Broom-buds and Sampier are good ſauce, they open Obſtructions of the Liver and Spleen.

Muſtard and Vinegar bad, and all ſoure ſauces, they make Melancholy more contumacious and fixed.

Spices not good, if the Perſon be hot, they cauſe aduſtion.

Uſe Borrage, Bugloſs, Endive, Succory, Baume, Fumiterry, Lettuce, Marigold-flowers, Violets, Clove gilliflowers, Saffron, they alter and qualifie the humor, and chear the ſpirits.

Uſe Barly brothes with prunes, Raiſins and Currans. If Melancholy be aduſt, and your body hot and coſtive, eat Pipins, Permains, Cherries, Reipaſs, Strawberries, and ſuch like fruits, to cool and moiſten.

Drink Whey, Sider and ſmall White wines.

Refuſe black Wines and ſtale Beer.

Keep the body ſoluble, your head will be more free from pain, fumes and heavineſs.

Cheriſh ſleep, it refreſheth the ſpirits, pacifieth a troubled mind, and baniſheth cares.

Fly idleneſs, the Nurſe of Melancholy: exerciſe often and follow buſineſſe, or recrations.

Walk

Walk in the green fields, Orchards, Gardens, Parks, by Rivers and variety of places.

Change of Aire is very good.

Avoide ſolitarineſs, and keep merry company.

Frequent Muſick, ſports, and games.

Recreate the ſpirits with ſweet, fragrant and delightful ſmells.

Moderate *Venus* good.

Baniſh all paſſions as much as in you lies, fear greif, diſpaire, revenge, delire, jealouſie, emulation and ſuch like.

*Opus eſt te animo valere ut corpore poſſis.*
Cicer.

Tobacco hurtful (eſpecially if Melancholly be aduſt and a hot body) it heats and exhauſts humidity, makes Mellancholly more contumacious.

Give not your ſelf to much Study, nor night watchings, they both dry the body, and make humors aduſt, two great enemies to a Melancholy perſon.

Hygiaſtic

# Hygiaſtic Præcautions and Rules Appropriate to the various diſcraſyes or paſſions of Mind.

THe ſoul and body are ſo linked and conjoyned, as Partners of each others ill and wellfare, that the one is not affected, but the other is drawn into conſent; mutually acting, enjoying and ſuffering until death ſeperates and breaks the bands of union aſſunder. Hence it is, a diſeaſed body makes a heavy drooping minde; and a wounded, diſturbed or reſtleſs mind, makes a youthful healthy body to decay and languiſh. Who therefore deſires the health and wellfare of the body muſt procure eaſe, reſt and tranquility of mind.

*Sine Animo Corpus, nec ſine corpore, Animus, bene valere poteſt.*

SHun Melancholly and ſadneſs as very dangerous and deſtructive, occaſioning and producing variety of diſeaſes; ſuffocates and choaks the ſpirits, retards their motion and agility of operation, impriſons, and cloggs them in their ſtations, darkens their purity and light, debilitating all the faculties of

of the body, their cheif operator being indiſpoſed and diſabled; fixeth humors incraſſates and begets obſtructions; debilitates the *Spleen*, alienates and ſubtracts its ferment from the ſtomack, which decayes both appetite and digeſtion, procures *Scorbute*, Hypochondriac Melancholly, pains and tumors of the *Spleen*, Dropſies, jaundice, &c. A great enemy to beauty, ſpon changeth florid blooming youth into a pale withering countenance, and makes the whole body to languiſh and decay.

Mirth ſubtilia es, purifies and chears the ſpirits, puts them upon activity that before were torpid dull and heavy, and excites them to operation and duty in the ſeveral faculties: volatizeth, rarefies and attenuates groſs feculent obſtructing humours: preſerves youth vigour and beauty; makes the body plump and fat, by expanding the ſpirits into the external parts and conveighing nutriment. Whoſe wholeſome effects are much the ſame with thoſe of exerciſe, and may well ſupply when that is wanting.

——— *Dum fata ſinunt*
*Vivite læti* ——— Sen.

ANger is the beginning of madneſs which fires the ſpirits, & raiſeth an inteſtine tumult and diſturbance; agitates and inrageth Choler

and

and exasperates Cholerick diseases; raiseth hysterical apoplectic and epileptic fits in those subject to them; causeth tremblings of the nerves, palpitations of the heart; discomposeth and disorders the whole body: but more especially infirm parts are made sensible of the prejudice, and Choleric lean bodies.

*Maximum remedium iræ est dilatio.*

*——Dis proximus ille est.*
*Quem ratio non iræ movet, qui facta rependet*
*Consilio——* Claud.

FEar suddenly surprizing, enervates and chaseth the sprits to and fro from their residency and faculties sometimes compressing and driving them to the heart, causing violent palpitations and suffocation: or scattering them from the fountain of life into the external parts, making a dissolution even to exanimation. Alon; premeditated and constant fear in a remisse degree, produceth the same effects with Melancholly.

*Plura sunt quæ nos terrent quam quæ*
*Premunt; & sæpius opinione quam re laboramus.*

LOve & desire being inordinate and impetuous, seldome goes alone, but is attended with fear

of the body, their cheif operator being indisposed and disabled; fixeth humors incrassate and begets obstructions; debilitates the *Spleen*, alienates and subtracts its ferment from the stomack, which decayes both appetite and digestion, procures *Scorbute*, Hypochondriac Melancholly, pains and tumors of the *Spleen*, Dropsies, jaundice, &c. A great enemy to beauty, spon changeth florid blooming youth into a pale withering coutenance, and makes the whole body to languish and decay.

Mirth subtilia es, purifies and chears the spirits, puts them upon activity that before were torpid dull and heavy, and excites them to operation and duty in the several faculties: volatizeth, rarefies and attenuates gross feculent obstructing humours: preserves youth vigour and beauty; makes the body plump and fat, by expanding the spirits into the external parts and conveighing nutriment. Whose wholesome effects are much the same with those of exercise, and may well supply when that is wanting.

——— *Dum fata sinunt*
*Vivite læti* ——— Sen.

ANger is the beginning of madness which fires the spirits, & raiseth an intestine tumult and disturbance; agitates and inrageth Choler

and

and exasperates Cholerick diseases; raiseth hysterical apoplectic and epileptic fits in those subject to them; causeth tremblings of the nerves, palpitations of the heart; discomposeth and disorders the whole body: but more especially infirm parts are made sensible of the prejudice, and Choleric lean bodies.

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FEar suddenly supprizing, enervates and chaseth the sprits to and fro from their residency and faculties sometimes compressing and driving them to the heart, causing violent palpitations and suffocation: or scattering them from the fountain of life into the external parts, making a dissolution even to exanimation. Alon; premeditated and constant fear in a remisse degree, produceth the same effects with Melancholly.

*Plura sunt quæ nos terrent quam quæ*
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LOve & desire being inordinate and impetuous, seldome goes alone, but is attended with fear

fear, anger, Melancholy, dispaire, one or more for its consorts, with which the minde is racked and torne, and variously affected as the several passions acts their parts by turns: notwithstanding difficultites and sufferings, the soul is led away with an *ignis fatuus* of fervent zeal, deserts her own mansion, and follows after with an eager prosecution of enjoying; never at home but as a prisoner, and prisoners are but bad house keepers: the body needs must languish and decay, when the soul thus delights and strives to run away.

For a check to the impetuousnes of this inordinate affection and immoderate desire, take these Considerations to calm, allay, and regulate your passion.

First, that you cheat your self in setting too high a price upon the object of your affections, and lay out more in expectation, then the income of your desire obtained can possibly make a return: that it is far greater *in non habendo*, then it will be *in fruendo*; it will be much less when you have, then it seems to be now you have it not.

Secondly, that the Delirium and fervency of your desire, does not hasten the accomplishment of your aimes, but rather retards or frustrates: for the extremity and strength of passion debilitates and suppresseth reason, the chief contriver and manager of your design; puts you upon

on inconsiderate, immature and rash attempts, and makes you more unfit, incapable and unable to effect your purpose; for passion is always spurring, but reason hath its stops and pauses, and keeps due times for onsets and progress.

Thirdly, that prudent and vigorous action, not innane hungry volition or thirsty desire though never so great, must or can acquire the satisfaction of your hopes.

Fourthly, that the ardency and heighth of desire, will not imbetter, sweeten or add to the heighth of your injoyment when obtained; but rather abate and lessen it in your account and esteem: for what thing soever you purchase, and are mistaken and deceived in, you will not value at that rate you first prized it, but at the worth you now find it. Vehement and lofty desire screws you up to such a heighth of expectation, mountain high; but you must descend into fruition, thats in the valley; and when you find your self in a bottom, and your Sailes not so filled and puft as formerly by the fresh gailes and blasts of a strong desire; your top-sailes then begin to flap and flag when you come into the still calm of fruition, and your lofty spirits and high thoughts will lower amain when you Anchor in the Harbour of injoyment: For in appearance it was great when at a distance seemingly, but now you are come nearer

it

it is much less and inconsiderable really; and what swelled you full in the prosecution of attaining, will not fill you now with satisfaction, but prove acry when you graspe it, and soon emptied in injoyment.

Thirdly, that *statutum est*, it is appointed that you must or you must not obtain the thing desired, which to a rational creature, is sufficient without other arguments, to qualifie, moderate and blunt the keen edge of desire, and curb the violence of an impetuous affection: but not to cowardise, daunt or stop a laudable active prosecution to attain a noble, vertuous and lawful end, with a moderate submissive desire.

——*quisquis in primo obstitit*
*Repulitque amorem, tutus ac victor fuit.* Sen

*Qui blandiendo dulce nutrivit malum*
*Sero recusat ferre, quod subit jugum.*

CAre immoderate & constant denies the animal spirits their due times for refreshment, rest and ease; disables them from duty and the true performance of their Offices, being weary and tired for want of respite, heats the spirits and dryes the radical moisture which changeth a fresh countenance into paleness, and pines the body: most injurious to thin, lean, and Cholelick bodies.

Si

*Si diis Curæ es, quid tua cura potest?*

REvenge, jealousie and envy are the Ulcers of the mind, continually lancinating, corroding or inflaming; introducing a secret consumption, wasting the spirits and radical moisture, and infeebling all the faculties.

*Multis se injuriis objicit,*
*——dum una dolet.* Sen.

That you may the better know and rightly understand how the passions of the mind redound and reflect upon the body to the decay and ruine of it, and abbreviating life.

First, consider that the body without the soul is dead and moves not at all: by vertue of the soules conjunction with it, informing and assuming it, the body acts with various motions and opperations, and according to the activity of the soul, organical aptitude and fitness of the body is the exquisiteness and perfection of their operations: the Soul then is agent, the body passive, receiving the influx vertue and power from the Soul, who is Rectrix and Gubernatrix to whom the rule and government belongs: it is evident therefore since the body cannot act any thing of it self for its conservation without the energy and assistance from the Soul,

whose care is the regulating and moderating the body in all actions external and internal; then the distractions, inactivity, wandrings and neglects of the soul, does tend to the subversion of the due order and government, and consequently the ruine and dissolution of the body, which requires a constant supply of daily reparation and regular tuition for its support and maintenance.

Now the Soul transported by passion from its genuine Crasis of placidness and tranquility, and reduced into a turbulent, unquiet and distempered state, is that condition of incapacity and unfitness for the government for that time being, and many damages arise thereby as in each passion particularly is enumerated.

In a threefold manner the Soul is put besides it self in the regularity of rectory, and is incurious of the wellare of the body.

First, the Soul is either carried away by some delightful object, as for some thing vehemently desired, deserting as it were the body to follow after that thing desired and coveted, extending her power and strength out of the body, to lay hold, if possibly to obtain, and bring within the Sphere and Circle of her enjoyment.

Or secondly, the Soul is in fury and disquieted within, by the apprehension of some thing assaulting

saulting and disturbing it, to which the Soul hath a contrarietie, and antipathy against: as in the passions of fear, hatred, revenge, anger; and the disquietude and disturbance is continued by representations of their Causes in the phantasie, which still present themselves to the soul, by way of a fresh assault, which feeds the passion and continues the distemper.

Or thirdly, the Soul is languishing, heavy and inactive, altogether indisposed to the government and tuition of the body; and perhaps desirous to be discharged and shake it off, being weary of the burthen, taking no delight in their partnership and society, as in melancholy despair and grief.

In all which cases you shall find the body to suffer great prejudice and detriment: But first, you must consider how, and by what means or instrument, the Soul does act in the body; the Soul acts not immediately, but mediately by the spirits, which are the Souls approximate and chief instruments in bodily actions and motions, and are appointed their several Sations, Offices and Duties peculiar to the several works, as Concoction, Separation, Distribution, Excretion, Retention, Assimilation, Sensation, &c.

Now it will manifestly appear how the body is damaged, and consequently the life abbreviated.

In the first Case: when the *Soul* alienates

her self, wanders away with a vehement desire to procure and obtain any thing most agreeable and delightful ( at least so seeming ) the Soul as it were contracts it self and unites all her force, stands at full bent after this beloved, dischargeth all her thoughts upon it, and spends her strength in desire and longing; untill at last she pines away with a tedious and starving expectation: In the interim the æconomy and government of her own mansion the body is neglected; the spirits, at least a good part are enticed away and called of from their proper and peculiar works and duty, perhaps to enlarge and increase the vigour of some other faculty, more immediately subservient and attending the Souls new design and business; preferred far before a good concoction, due excretion, nutrition, seasonable rest, or what else; and those spirits remaining which have the burthen of these duties incumbent on them, have so small and inconsiderable support and supply of influence from the Soul, to direct and back them in their performance, that the functions are executed so weakly and depravedly, to the great prejudice and damage of the body.

Concoction now is not so good, nor the appetite so quick; the Stomack calls not for a new supply, as yet not being well discharged and quit of yesterdayes provision: the Stomack now is weary of dressing and preparing long

Dinners

Dinners for the body; Lenten and fasting dayes are its vacation from trouble, and best contented when least to do.

Separation now is not so good, the excrementitious and nutritious part walk hand in hand together, and pass without contradiction or due examination: the watch now is not so strict at the Ports and privy passages, to discern what is fit to pass this way, and what the other, and what to reject and keep out, but promiscuously receives what presents it self.

Distribution now is not so good, aliment tires by the way, wanting spirits to convey and bring it to its journeys end; and exercise to jog it on through the anguft Meanders, and more difficult passages.

Sanguification is now degenerate and vitiate, the preceding requisites and fit prævious dispositions being wanting.

Membrification or assimilation is now changed for Cachectic and a depraved habit.

Excretion and evacuation of what is superfluous and and unfit longer to be retained in the body, is not sent away in due time, but stayes for a pass, the governess is now taken up with other matters, neglects due orders and commands to the expulsive faculty for their emission.

Necessary and wholesome Customes are now neglected and disregarded: the Soul too oft is

wandring and gadding abroad, and best when she is from home; but neglects the airing of her Cottage, and perfuming it with fresh ætherian breath.

The Soul is now alwayes restless and di urbed, nor shall the sences her attendants take their due repose, but keeps an unquiet house at midnight.

In the second Case: the regular and due order of government in the body is subverted and changed, when the Soul in the forementioned passions, of fear, anger, hatred or revenge, is disturbed and alarum'd by the assault, approach or appearance of some evill or injury; the Soul then summons the spirits together from their common duties, and calls them to her aid and assistance, for security from danger, to repulse the violence offered, or revenge the injury; hurrying them here and there, from one part to another in a tumultuous manner, if the assault be suddain and surprizing; sometimes inward to support the heart, to give courage and resolution, which by their suddain concourse and confluence to the Center; causeth great palpitations, and sometimes suffocation; or else commanding them to the out-works, into the external parts, to repell the invasion and violence of the evil presenting or approaching, or to revenge the quarrel: the hands and arms then receive a double or trebble strength, the Muscles being

being full and distended with agile spirits for their activity and strength in motion: the eyes then are staring full and stretcht fourth with a croude of inflamed spirits, darting fourth their fury and spending their strength upon the adversary and object of their trouble: the tongue then is swelled with spirits and bigg words, that wanting a larger room for vent, tumbles out broken and imperfect speeches, and scarce can utter whole words: The Leggs and Feet then have an Auxiliary supply, and double portion of spirits conveighed in to their sinews, to increase their agility and strength, to come on or off: but in the mean time the heart perhaps is almost fainting, so long being deprived off, and deserted by, those lively vigorous spirits, which did inhabit and quarter there for its Life-guard, protection and support; are now called off their Guard and common duties, imployed in Forreign parts, commanded here and there as the emergent occasion presents it self to the governess of this Microcosme.

In the third Case mentioned: the due order, government, and necessary execution of offices and duties belonging to the welfare and maintenance of the body and preservation of life, is neglected and weakly performed.

When the soul being darkned and overspread with a cloud of sadness, betakes her self to a sullen incurious recumbency and retiredness; willing

ling to resign and cast off the government and tuition of the body; and as a burthen which she delights not now to bear about, begins to loose her hold, who before had embraced and clipt so close; suspending the vertue of her energy and vigorous emanations; but now acting faintly and coldly, those necessary mutual performances without regard to their former friendship, or their future conjunct preservation. The body now begins to sinck with its own weight, and press towards the Earth the natural place from whence it came. That ætherian spirit which before had boyed it up and took delight to sport it to and fro, is now ready to let it fall and grouel downwards, to leave it whether it must goe. The wonted pleasures of their partnership and society, is now disgusted and rejected: food now hath lost its relish and is become unsavory: sleep which before was pleasant as a holy day in the fruition of rest and ease, is now composed of nothing but troublesome unquiet dreams, linked together with some sighing intervals, to measure out the weary night by. Exercise and sporting recreations is now accounted druggery and laborious toyling: unwilling is the soul to move her yokfellow, farther then the enforcing law of natnre and necessity commands and urgeth. their joynt operations which before were duly and unanimously performed, are now ceased, abated

bated or depraved, by the retraction, reluctance and indisposed sadness of the soul to act: the wonted vigorous emanations of the soul, and her radiant influence upon the spirits is now suspended, subducted and called back. These ministring attending spirits and cheifest agents, which at a beck were alwaies ready agile and active in the execution of her commands now want commands to stir and warrants to act by: but in a torpid and somnolent dispostion, unfit for action and the exquisite performance of their duties, and in a sympathizing compliance with the soul the excitrix and rectrix of their motions, are ready to resign their offices, and give over working, that what they now do is faintly and remissely performed, with much deficiency & depravation. When the soul is pleased and merry, the spirits dance and are cheirfull at their work; but when she droops and mourns, the spirits are dull, heavy and tired, the functions weakly and insufficiently executed.

From the preceeding discourse may easily be collected, that the distempers and alienations of the soul from her genuine crasis of serenity and quietude, is of great disadvantage, to health; impressing upon the body various preternatural effects, forming the Ideas and charracters of diseases upon the spirits, and by them communicated, conveighed and propagated in the body: likewise the morbific seeds & secret charac-

ters

cters of diseases which lay dead and inactive, are by the æconomical disturbance and perturbations of minde, awakened, moved and stirred up to hostility and action which otherwise would have layen dormant; as by greif, fear or anger; hysterical passions, swoonings, epilepsies, &c. Are often procured; and it is evident, and commonly observed by infirme and diseased people, how passion agravates and heightchens their distempers; and acccording to the temper of their mindes will their bodily infirmities be agravated or abated.

I shall conclude this subject with three corollaryes being the Epitome of what hath been asserted and aimed at.

1. There is no perturbation or passion of mind, whether little or great, but it works a real effect in the body more or lefs, according to the nature and strength of the passion; and by how much the more suddain, great, often, and longer duration the passion is by so much are the impressions and effects worse, more durable and indeleable. You cannot be angry or envious or Melancholly, or give way to any such passion, but you cherish and feeed an enemy that preys upon your life, and you may be assured that passion makes as great nay greater alteration within the body; then the change of your countenance appears to outward view, which is not a little, although but the shadow

or reflections of the inward distemper and disorder: and were it possible by any perspective to see the alteration and discompoture within made by a passionate minde, the prospect would be strange, and much different from that placidness and tranquility of an undisturbed quiet soul.

2. Strong and vehement passions or affections of the mind to intent upon this or that object, whether desiderable, or formidable and to be avoided, alienates suspends & draws of the wonted vigour influence and preservative power of the soul due to the body; whereby the functions and operations are not duly and sufficiently performed, but intempestively remissly and weakly: nor is the dammage onely privative, but also introduceth and impresseth upon the spirits a morbific Idea, which is *ens reale & seminale*, producing this or that effect, according to the nature and property of the Idea received, and aptitude of the recipient subject. Phansies and Idea's are let in naked, but they strait are invested and cloathed in the body, have a real existence, and are *entia realia*; though at first conception but *entia rationis*: as the longing of a pregnant woman, being but the Idea of a thing in her minde, begets various and real distempers in her body, if not soon satisfyed; and sometimes charactrized upon the Embryo in the Wombe. Likewise a good

good stomack is taken off its meat suddenly, by the comming of some unwelcome bad news; the appetite is gone now the soul is disquieted, and the Body really affected and altered: let this sad tidings be contradicted, and the Soul satisfied of the truth to the contrary, it sets a new impression upon the spirits, they strait are cheered, lively and active; the stomack calls for meat and drink, and the faculties restored to their wonted operations. Whereby it appears, the two passions of joy and grief, as they are opposite in their objects, so are their effects wrought in the body, as far distant and different.

3. A cogitative or contemplative person to intent, alwayes or unseasonably employing the mind seriously and eagerly either in real or fictious matters, fabricating Idea's upon the spirits, disturbs and hinders other necessary offices and opperations conservative of being, enervates and weakens their performance in duty, impares health, and hastens old age: but those that live most incurious, and void of studious thoughts and serious cogitations, preserve the strength of nature and integrity of all the faculties, protract the verduce and beauty of youth, much longer from declensions and decay; for by how much the rational faculty is over busie and imtempestiv[illegible]rcised, drawing the full vigour o[illegible] the exercise of that faculty

culty, and robbing other inferiour functions of their necessary influential supply, and emanative power from the soul; by so much the other faculties are impoverished and abated, their executions more languid and depraved: and therefore it is, a close Students life, disposeth and inclines to many infirmities, enervates and debilitates nature, abbreviates and shortens its course.

Ἀδύνατον κακῶς ψυχῆς ἐχούσης
Μὴ οὐ καὶ σῶμα αὐτῇ συνασθεῖν.

*Fieri non potest, ut animo male affecto,*
*Non etiam una laboret corpus.*

*parcè bibe,*
*frugaliter ede*
*utere exercitio*
*raro venere*
*diluculo surge*
*tranquillo sis animo*
*tempestivè fac omnia*
*immodice nihil.*

*Ars brevis, vitam trahit longam.*

Of

# Of Fontanels or issues.

NAture having appointed the Body to be preserved and nourished by a continual supply of necessary food daily to be received in, which before it be assimilated and incorporated into the substance of the body, suffers several concoctions and transmutations by the digestive ferment of the parts, destinated for that office and work: in which prævious disposition and gradual preparation for nutrition there is a separation made, the nutritive and necessary part from the excrementitious and unnecessary; the purest defæcated part ordained for aliment, is conveyed still farther from one digestion to another, untill it hath received the compliment and full perfection intended by nature: the excrementitious and inutile part segregated, is received by sinks and channels peculiarly appointed and framed for their conveyance out of the Body as the lower guts, Urinary ductures, Nose, Pores, &c. Which passages if at any time obstructed and stopt up, the detriment and sensible dammage soon confirms the necessity of their use & office. And as nature hath appointed and framed in the Body vents and out-lets for the

the daily diſcharging of excrementious ſuperfluities, which otherwiſe would putrifie, ſuffocate and ſtifle, if not in ſome meaſure duly evacuated.

In imitation of natures contrivance, Art hath invented Iſſues as Ports and Vents to be placed here or there, as the variety of occaſions require, to ſupply natures inſufficiency and inability to relieve and help her ſelf in the diſcharge and emiſſion of ſuperfluous extravaſated humours and putrid vapours; which retained, produce various ſymptomes, according to the ſeveral proprieties of their nature, and degeneration, organicall difference, and peculier office of the parts they invade and infeſt.

And having ſuch a paſſe Port, by which nature findes her ſelf alleviated and diſburthened, does daily amandate and ſend ſuperfluous humours to this out let, as to other common paſſages and conveyances for the excretion and voiding of excrements, by her own inſtitution and fabrication.

And having found ſuch an auxiliary conveniency, ſhe does expect it to be continued, and relies upon the aſſiſtance, untill the occaſion be otherwiſe prevented, the cauſe removed, or nature better able to diſcharge and free her ſelf, by the channels and paſſages of her own appointment.

Now if præmaturely and unſeaſonably, this artificial

artificial passage be denyed and stopt up, there being cause for the contrary; the confluence of humours meeting and gathering at the place, regurgitates back again with a united force and greater current, at which nature being surprised unexpectedly, and having made no provision to secure her self from such a retrogradation or reflux, produceth the same preternatural symptoms and effects, for which the issue was first made or worse.

For your better satisfaction and information in the use of issues: first I shall consider for whom and in what cases beneficial; Secondly, what it is that issues forth and is evacuated; Thirdly, the places and parts of the body proper and conveniant for them; Lastly, the signes when to close them without danger.

For corpulent and plethorick bodyes, that feed high and live a sedentary inactive life, whereby ventilation and transpiration is cohibited and restrained, issues may be used by way of Præcaution.

In Cachectic bodies and diseases from putrid humours; issues makes evacaution and allevates.

For revulsion, derivation or interception of a humour inconveniently resorting to an eminent, or infirm part, issues alters the course and current.

In

In Diſeaſes from venenate and noxious vapours, appearing with uncertaine motions, and intervals; iſſues retards, and abates the ſtrength of their paroxyſmes.

For Erratic pains *Cutany defædations* and extuberations from extravaſated humors, & fruſtraneous digeſtion; the uſe of iſſues may be beneficial.

Iſſues are as Rivulets or Channels from a fountain to prevent inundation, and direct the ſtreams: they do not deſtroy the Spring, but give vent and current this way, that it ſhall not overflow to do hurt otherwaies. They do not eradicate a diſeaſe, but they leſſen and abate the ſwelling productions or growth, prevent or retard the frequent paroxyſmes, and returns of formidable and dolorous ſymptoms; give time and ſpace for a Phyſician to uſe fit efficacious Medicines to extirpate, and take away the antecedent cauſe; and are but *remedia a poſteriori, & palliativa*, to mitigate the effects, not curative and eradicative.

For the nature and quality of humors iſſuing forth, they are divers, according to the various diſpoſition of bodyes, temperaments and morbific cauſes; ſuch as the body abounds with and is ſuperfluanous, ſuch is tranſmitted thither for emiſſion.

That the humour evacuated is not uſefull and neceſſary for the body: appears firſt by the concomitant ſigns manifeſting

festing the nature of it: itching, pricking sharp pain about the place, inflamation and spongious flesh rising, in some more, in others less; which are not signs and effects of a natural good humor, but a hot corroding, sharp, unnatural humor flowing thither, degenerate and corrupt: beside, nature is not prodigal in the excretion and expence of humors, profitable and useful for the body, except by irritation.

What is the reason that in cachectic foul bodyes Ulcers in any part are difficult to cure? but by reason of a continual supply of bad humors, resorting thither for evacuation, and will not let the sore heale up because they will have vent: and therefore a skilful Chirurgeon, does not only apply topical Medicaments, but also endeavours to remove the antecedent cause, by internal medicine and reduce the Cacochymical ill habit of body to a natural good state and condition by alteration and evacuation, which being procured, the wonted flux of humors to the ulcerated place is staied, and then nature heals the sore with a very little help.

In placing of Issues rightly, three things is to be considered; First that they be commodious and properly scituate for the affluence and efflux of the morbific humor; for humors

humors have a tendency and an inclination to one part more then to another, according to the communication of parts, and rather downwards then upwards, from the propenſity of their gravity: *Secondly*, whether Revulſion or derivation of the morbific cauſe be moſt convenient and benificial, in the caſe for which an iſſue is appointed. Third ly, That the poſition and motion of the Muſcles be diligently obſerved, elſe the Iſſue will not be ſo beneficial nor lye eaſy; for if it be ſet upon a Muſcle the motion and attrition of the Muſcle will continually moleſt and diſturb it, and the evacuation will be but little: Therefore you muſt endeavour to place them in *Interſtitiis Muſculorum*, in the diſtances between the Muſcles where the extravaſated humors are moſt frequent in their motions and perambulations.

In the Cloſing up of an iſſue theſe are to be conſidered: the cauſe for which it was appointed, what effects alteration or abatement of infirmity; the age of the perſon, whether in youth, ſtrength of nature, or declining years; as alſo the ſeaſon and time of the year: which is to be adjudged and determined variouſly, as the particular caſe and circumſtances collated do ſuggeſt; but generally the body is to be accounted in a better or worſe ſtate and condition, as the humor iſſuing is bet-

better or worse: thin, sharp, bloody or fowle, smelling strong or stincking, much in quantity; declare the body to be cacochymical and foul, the humors depraved and degenerate, and require the issue to be continued: but the matter issuing white, resonable thick, sweet, little in quantity, and not sharp causing pain, nor inflamation about the place, are good signes and shew soundness of body, the humors to be in their natural condition, amicable and friendly to the body, and permit an Issue to be closed up: but let due purgation immediately succeed, and a spare dyet.

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BELLUM

# BELLUM NECESSARIUM,

*SIVE*

# MEDICUS BELLIGERANS;

The Military or Practical Physician reviewing his *ARMORY.*

Furnished with Medicinal Armature and Weapons, offensive and defensive, Anatomically fitted and appropriate

To the Head { *Capital Pills.* / *Cephalic essence.*

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Lungs { *Pectoral Electuary.* / *Balsamic Extract.*

| | |
|---|---|
| Heart | *Cordial Tincture.* |
| | *Bezoardic Confection.* |
| Sto-mack | *Stomack Pills.* |
| | *Digestive Elixir.* |
| Spleen Mesentery and Liver | *Cachectic Pills.* |
| | *Scorbute Tincture.* |
| | *Hydropic Pills.* |
| | *Hydropic Powder.* |
| Guts | *Aperitive Powder.* |
| | *Retentive Powder.* |
| Reins and Bladder | *Nephritic Extract.* |
| | *Nephritic Powder.* |
| | *Dysuretic Powder.* |

Genital

| | |
|---|---|
| Genital Parts | *Reſtaurative Eſſence.* |
| | *Hyſterical Pills.* |
| | *Expulſive Powder.* |
| | *Reſtringent powder.* |
| *Joynts* | *Arthritic Pills.* |
| Skin | *Coſmetic Water.* |
| | *Powder of Saturn.* |
| Miſcellaneous | *Italick Pills* |
| | *Neapolitan Pills.* |
| | *Hæmatic Powder.* |
| | *Febrific Elixir.* |
| | *Sarcotic Pills.* |
| | *Sudorific Pills.* |
| | *Sympathetic powder.* |
| | *Iſſue Cerecloth.* |

# The Vertues use and Doses of each Medicine.

## For the Head.

THE Capital Pills are appointed for infirmities of the brain and nerves, and evacuates nöxious humours that molest and hinder the exercise of the rational faculty; or obstruct and impedite the free operation of the sensitive; whereby the animal spirits are alleviated, the ventricles of the brain and organs for sence freed from obstructions; Conducing much to the cure of infirmities afflicting the head and nerves: as lethargies, apoplexy and soporiferous diseases; Convulsions epilepsy, palsies, vertigoes, tremors; pains of the head, rhumes, dul sight, or hearing,

Take them after your first sleep; or halfe the dose when you go to bed, the rest at 5 or 6 of the clock next morning; in so doing you will not be called up before your due time to rise. When you are up, drink some warm posset-drink

drink, and walk about the houſe: Eat at noon; thus do 3 or 4 dayes together for they operate gently.

The Doſe for men and women is 5 or 6 Pills: for 14 years old, 4 Pills.

The *Cephalic eſſence*, is ſpecifickly appropriate to the head, effectually reſiſting the infirmities thereof, and ſtrengthening the brain and nerves of ſpecial uſe for ſuch as are cataleptick, epileptick, apoplectick, paralytick; that have a cold or moiſt brain, ſubject to rhumes Convulſions, Tremblings or weakneſs of the nerves, vertigoes, paines of the head: it ſtrengthens a weak memory, weak eyes, amends dull hearing if the defect be not organicall. It quickens and raiſeth the ſpirits in ſomnolent drowzy perſons, makes them more acute and vigilant, and roborates the animal faculty.

To be taken after the Capitall Pills, if both be uſed.

Take it in the morning faſting, thus: Drop it upon fine powdered ſugar, and take it upon a knifes point; then drink a draught of what liquor is moſt agreeable and proper for you: eat an hour after and go abroad. Alſo you may apply it to the noſe profitably; Whereby the vertue is received into the head.

The Doſe for men and women is 24 drops, for children and infants ſo many drops as they are

one years old. If under a year old, only apply it to the noſe, as aforeſaid, and alſo to the temples. *Shake* the bottle when you uſe it.

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# *For the* Lungs

THe infirmities moſt incident to the Lungs are.

1. A thin ſharp rheum, irritating and provoking the Lungs to expulſion by coughing which oftentimes procures an exulceration and ſpitting of bloud, and from hence a Conſumption may inſue.

2ly. A groſſe indigeſted flegm, ſtopping the veſſels of the Lungs and pipes for reſpiration, cauſing difficulty of breathing, wheezing and coughing, which is called an Aſthma.

3ly. A Conſumption or Ulcer of the Lungs, which in the beginning not ſo eaſy to be diſcovered, but to be known by theſe ſigns. An obtuſe or heavy pain in the breaſt, ſhort breath, frequent coughing, and [illegible]on upon the Lungs. In time is made more manifeſt, by ſpitting of purulent matter, an ulcerous and more ſharp pain in the breaſt, a putrid Feaver, the cough more vehement, imbecillity and weakneſſe of all the faculties, &c.

For the infirmities aforeſaid the Medicines

cines following are effectual and peculiarly appointed.

The *Pectoral electuary*, ſtayes defluctions of ſharp thin rheums that invade the Lungs, Mitigates their acidity and ſaltneſs which indangers Corroſion, ſpitting of bloud, and a Conſumption; checks the violence of coughing and eaſeth the breaſt: it helps a dry cough, looſens flegm, and helps expectoration, procures reſt, and reſpite from coughing in the night.

To be taken at any time, the quantity of a nutmeg or more, but chiefly at night and morning in bed.

The *Balſamic extract*, is moſt effectual in reſtoring weak, decayed Conſumptive or ulcerated Lungs; purifies and cleanſeth the breaſt from putrid matter that cauſeth the breath to ſtink or be ill ſavoured; defends the Lungs from tetrid maligne vapours, internally generated or externally received, inducing a vitious depraved conſtitution of the Lungs, or promoting a Conſumption; roborates and ſtrengthens the Lungs, firmly reſiſting an hæreditary Phthiſical conſumptive diſpoſition ſubject to ſome families: Opens obſtructions & ſtoppings in the breaſt, from Crude viſcous phegm ſtuffing the pipes of the Lungs and veſſels for reſpiration; helps old coughs aſthmatic wheezings, difficult, ſhort, and faint breathing, from indiſpoſition decay or imbecillity

cillity of the vital parts, and restores their vigour and natural ability.

Attenuates, maturates and concocts tough raw flegm, and facilitates expectoration; retracts a confluence of crude humors flowing in upon the Lungs by the *arteria venosa*, causing oppilations, short breath and Pertinacious coughing. Is both a preservative and curative medicine for persons Consumptive, inclining or disposed thereto, by any Pectoral infirmity.

The Dose is half a dram for Man or Woman. For 4 years old, a scruple or 24 grains.

Take it night and morning in bed: if it be for putrid or ulcerated Lungs you must continue the use of it 3 weeks or a month observing due order and dyet: if for lesser infirmities a shorter time will effect the intention. It confines you not to the house, more then the tenderness of your own body, and the coldness of weather prohibits you to go abroad.

Rowl it in Sugar-Candy, or fine powdered sugar, and take it upon a knifes point and swallow it.

For

# *For the Heart,*

THe *Cordial Tincture*, is appointed for fainting fits, it cheers the heart, releives the vital ſpirits opreſſed, cheriſheth decayed nature in weak and antient perſons; comforts and warmes a cold ſtomack, helps digeſtion, expells winde and Melancholly vapours from the *Spleen*; very good for palpitations of the heart, or oppreſſion at the ſtomack through Crudities and indigeſted matter.

To be taken at any time night or day, when any the aforeſaid occaſions require.

The full Doſe is a ſpoonful; for twelve years old, half a ſpoonfull, and ſo proportionably to younger.

The *Bezoardic Confection*, is a *Soveraign* Antidote againſt the Plague and all contagious Feavers; it powerfully expells poyſons, breaths out all putrid matter and malignity, received by unwholſome Airs, or otherwiſe generated in the body: effectuall in the Small-Pox, Meaſels, *Spotted-feavers* to bring forth their Malignity to the skinn, and to prevent returning inwards: removes oppreſſions at the heart,

heart, and any ſurfeit or over-charging of the ſtomack, by intemperate eating or drinking; of excellent uſe in all ſuddaine Sickneſſes in young or old, to defend the heart and vitalls, until the diſtemper manifeſt it ſelf: Neceſſary to carry with you in Travel.

Take it on a knifs point, or diſſolve it in Poſſet-drink, as oft as occaſion requires.

The full Doſe is the quantity of a Cheſnut; for fourteen years old, as much as a Nutmeg; for ſeven years old, the bigneſs of a Haſel-nut. And ſo proportionably to younger.

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## *For the Stomack.*

THe *Stomack* not performing its office rightly in Chylification, either by its own weakneſs or otherwiſe impedited, layes the foundation of many diſeaſes, and therefore is primely to be fortyfied and aſſiſted when any dificiency appears: for, error in the firſt concoction is not amended in the following digeſtions of other parts from whence various preternatural affects diſſeminated in divers

divers parts of the body owning their rise and spring from this fountain.

The symptoms of an ill affected stomack are, fulness, heaviness or opression, loss of appetite, slow digestion or depraved, nauseousness or vomitting, hicket or belching, thirst, heat, or burning. For which the following Medicines are appointed.

The *Stomack Pills* cleanseth the first region of the body downwards, from abounding Choller and Phlegm, evacuates and unloads an opressed stomack, from humors and indigested matter that corrupts good nutriment, dulls the appetite and hinders digestion; by their abstersive faculty, removes viscous Phlegm impacted in the tunicles of the stomack, a receptacle for inflation and wind. Prevents, diarrhæas, lienterial and dysenterial Fluxes, gripings and pains in the stomack and bowels, from sharp biting Choller or flatulent crudity by taking away their causes, And leaving a greateful astriction upon the stomack which promotes concoction. Destroyes Worms, and prevents, their breeding by carrying away putrid matter whereof they are generated.

Takes away bitter eructations andnauseous belchings, vellications and gripes in the stomack from bilious acrid humors; makes the stomack clean and fit for the reception of wholome

wholsome food, and then you may expect good nutriment.

Take them after your first sleep, or earely in the morning: when you are up, Drink some warme Posset; eat at noon. You may go abroad if the weather be warm, and the condition of your body will safely permit; But otherwise keep house.

You may take them three or four dayes together, they work gently.

The Dose for Men and Women is five or six Pills; For the age fourteen, 4 Pills.

The *Digestive Elixir*, By its incisive and attenuating quality is very auxiliary to the stomacks ferment deficient and decayed, or obtunded and overlayed with crudityes, corrects the imbecillity and indispositon of the superior orifice of the stomack, and causeth the stomack to close with more delight and satisfaction upon its object. Prevents nauseousness, flatulent belchings, nidorous and unsavory risings in the stomack from indigestion and putrid fermentation. Kills Worms in the stomack and Guts; And amends a strong offensive breath. By its saline quality, excites and quickens a dull appetite and procures good digestion. By its Balsamic amaritude, is healing and grateful to a watrish, crude raw stomack.

By

By its aromatic vertue, cheriſheth and refreſheth a weak tender ſtomack.

But if the ſtomack be very foul, ſtuffed and clogged with groſs Phlegmatick humors, then firſt clenſe downward with the ſtomack Pills, or upwards by vomit, if hot Cholerick aduſt humors, fluctuate, heate and broyl upon the ſtomack: afterward ſtrengthen with the uſe of this *Elixir*, and you will finde a great alteration both for appetite and digeſtion, the ſtomack much alleviated, diſburthened, and cheerful in the performance of its office.

Drop it in a little fine powdred Sugar, and take it upon a knives point, in the morning faſting; you may drink after it Wine, Beer, or other good Liquor moſt agreeable to your ſtomack: eat an hour after and go abroad: you may take it likewiſe at four of Clock in the afternoon.

The Doſe for men and Women is ſixteen drops: for the age fourteen ten drops; for eight years old ſix drops: and ſo proportionably to younger.

Continue the uſe of it a fortnight together. Shake the bottle when you uſe it,

# Medicines appropriate to the Spleen, Meſentery and Liver.

THe Cachectic Pills are effectuall againſt the defects and infirmities of the *Spleen*, meſentery Liver and Gall, from whence ariſe a Cachectic or ill habit of body, Dropſies, Scurvy, *Hypochondriac* Melancholy, Jaundice black and yellow, obſtructions and pains in the ſeveral parts named, various præternatural febrific æſtuations and fermentations, crudityes and coagulations in thoſe parts primarily affected, from thence deffuſed and diſperced into the maſs of blood, which being thereby vitiated and impure, produceth various external *Symptomes*, pallid and livid diſcolourations, ſcorbute ſpots and defædations of the skin, Tumors and Ulcers.

Theſe Pills evacuate and cleanſe gently, by which the fore named parts are exonerated, and notably reſtored to their priſtine vigour and due performance of their office (but by ſtrong purgatives debilitated) They penetrate into the ſecond and third digeſtion, removing obſtructions, and attenuating viſcous coagulations which obtund the ſpirits in their motion and activity,

activity, ſtop the conveyance of nutriment and corrupting it, hindering the communication of parts, neceſſarily ſubordinate and ſubſervient one to the other in their offices and duties, and retaining excrements of the ſeveral digeſtions which ought duly to be ſeperated and ſent forth, from whence the ill effects that enſue are numerous. They are prevalent in prevention, and compoſing unnatural fermentations and turgid ebullitions in the bloud and humors; from whence Erratic pains, and various diſquietudes. They imbibe and drink up (by their alkalizate quality) ſharp and acide humors which cauſe eroſions and torſions of the bowells, ſtimulating and provoking *Fluxes*, and ſharp pricking pains in ſeveral parts.

They depurate and renovate the bloud from ſcorbutic degeneration and exotic mixture by which the ſpirits recover ſtrength and vigour which before were alienated torpid and inactive, the organs for nutrition disburthened and releived and made fit to performe and execute their ſeveral offices and functions.

The Doſe for Men and Women, is 4 or 5 Pills. (According to the ſtrength, and condion of their body to operate.) For the age 14, 3 Pills.

Take them early in the morning, you may ſleep 2 hours after; when you are up drink a

draught of poſſet drink; eat at noon:

Thus do twice or thrice in the weak, continuing their uſe more or leſs, as the occaſſion and greatneſs of the cauſe requires.

After theſe Pills the following *Tincture* is very proper and beneficial.

The *Scorbute Tincture* hath a ſpecific vertue againſt the Scurvy, which diſcovers it ſelf by certain ſymptomes attending it, as laſſitude, heavineſs and indiſpoſition to motion or action; pains of the head, thighs, hips, knees, and other parts; putrefaction of the gums and looſneſs of teeth, inflation and diſtention of the *Hypochonders*; red purple or livid ſpots upon the skin, &c. Some of theſe ſigns are ſufficient to declare the diſeaſe eſpecially when remote cauſes concur, as a cloſe Air, groſs diet, ſtudious, melancholy or ſedentary life. This *Tincture* aſiſts the ſpleen in the diſcharge of its office, from whoſe imbecillity and depraved operation chiefly, as an approximate cauſe, the bloud acquires a peculiar corruption and ſcorbutic malignity, detected by ſome ſymptomes declaring its ſpecific nature, and according to the degree or heigth arrived at, are the ſymptomes more in number, and more exaſperate & worſe in quality. The *Tincture* reſolveth and

and volatizeth coagulate and fixed tartareous matter; attenuates and rarefies groſs ſubſiding humours, which obſtruct the veſſels of the Spleen and viſcera of nutrition, cauſing turgid inflations, ſchirrous tumors and pains in thoſe parts, concocts crude ichorous bloud, depurates and renovates it from ſcorbutick feculency, and maligne putrefaction, makes it more fit for nutrition, and amicable to the body.

Take it in a glaſs of White-wine, or Rheniſh which is beſt; or in good ſtrong beer, not new; or beer with the juce of Orange which is better; or whey if the body be hot. In the morning faſting, and at 4 of the clock in the after noon.

The Doſe for men and women is 24 drops: for the age 14 and under, ſo many drops as they are years old.

Shake the Bottle then uſe it.

The *Hydropic Pills* are appointed for the cure of Dropſies, and watery tumors of the body, whether univerſal or in particular parts: They are purgative, and attract ſerous and watery humors from any part of the body and Evacuates by ſeige. They excite the kidneys to attraction and expulſion, which before was ſluggiſh, imbecile or impedited in their office, whereby ſuperfluous ſeroſity or water is accumulated and retained in the body; they are

very aperitive resolutive and diuretical, opening obstructions of the Liver, Spleen and Ureters, dissolving any coagulate matter and sending forth the Morbific cause by Urine.

The Dose for Men and Women is 5 Pills; or but 4 if a tender body; for 14 years old, 3 Pills.

Take them in the morning fasting, and drink little until noon; then eat your dinner. Thus doe 2 or 3 days in a week intermitting a day between. Those dayes you purge not, drink a draught of Wormwood wine, and eat some white bisket every morning, and at 4 of the Clock after noon: keep a spare diet, let your meat be rosted rather then boyled. If your stomack be weak use the digestive *Tincture*.

Be moderate in drinking. You may profitably use white wine mingled with the decoction of sasaffras, two parts to one of wine.

The Hydropic powder hath the same vertues and operation with the Hydropic Pills. But because some are averse to Pills, that with facility can take a powder, they may chuse either.

Take it in a draught of posset drink or white wine warmed. Observing the preceding directions.

The full Dose is one Dram: for the age 14, 2 scruples or half a Dram. And so proportionably to younger.

For

# *For the Guts.*

THe *Retentive Powder*, mittigates and ſtayes all Fluxes and violent excretions of the Guts, whether lienterial Dyſenterial or diarrhæa's; not by an aſtringent or binding quality of the Medicine, that were injurious to nature and not ſubſidiary, to retaine what nature deſires to expel, but by attracting and collecting the peccant humor that ſtimulates to expulſion and evacuating it, whereby one ſtoole that the Medicine procures, carryes with it more of the offending cauſe, then ſix other from the (oft-times vain) irritations and ſtruglings of nature without aſſiſtance.

By the anodynous vertue, it allayes & charms the turgid æſtuation of ſtimulating humors, by degrees evacuates and ſends them forth, with leſs diſturbance and danger; whether they be ſharp, bilious, or acide ſerous humors; a ſaline irritating Phleme, a ſtinking corrupt Colliquation, or acrid and aduſt Melancholy; having alſo and aſtringent vertue to bind afterwards, and to roborate the retentve faculty, the offending cauſe being removed; this is the ſafeſt way to ſtop the flux of what nature ſoever, and in any perſon, women with

child, in child bed, children or infants, and to prevent the danger that may enſue. If the Flux be bloody drink Whey wherein gads of *Steel* hath been quenched, for your common drink.

The Doſe of the Powder for man or Woman, is a dram or more: to a Child of twelve years old, half a dram. And ſo proportionably to younger.

Take it in Poſſet-drink, in the Morning in bed, and ſleep after it if you can. Do likewiſe the next day, if the occaſion continue.

The *Apperitive powder*, is emollient abſterſive and opening, appointed for coſtive, hot and dry bodys; whereby excrements being too long retained, are hardned and baked, fumes return up to the ſtomack, troubling Concoction and offenſive to the brain: it corrects the dry diſtemper of the Guts, or intemperate heat of the Liver (frequent cauſes of coſtiveneſs) humects and ſoftens dry hard excrements, and procures two or three ſtools. It is a neceſſary preparative to Phyſick, making the body fluid and fit for purgation; opening obſtructions of the bowels, meſentery, Liver, Spleen Pancreas and Matrix; whereby any Medicine hath acceſs to thoſe parts, with more facility and ſpeed and leſs abatement of its ſtrength, before it comes

to

to operate upon the part intended; the ductures and paſſages being laid open, by its Apperitive vertue.

The Doſe for Man or Woman is a Dram: for fourteen years, two ſcruples.

Take it in a wine-glaſs full of the Liquor of ſtewed Prunes, in the morning faſting; half an hour after drink a good draught of poſſet drink, or Whey if you have a hot coſtive body: an hour after this you may eat your breakfaſt; ſpoon meat is beſt.

Thus you may do four or five mornings together.

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# For the Reins and Bladder.

THe *Nephritic Extract*, by a ſpecific vertue reſiſts the lapidifactory diſpoſition of the Reins, and petrifactive ſuccus, prevents coagulation and petrifaction: By the abſterſive tartareous property, cleanſeth the Reins and Bladder from mucilaginous ſlimy matter, ſand or gravel that lodgeth in the urinary paſſages. By the unctuous quality, mollifies, relaxeth lubrifies and dilates the ureters and urinary ductures, for

for the more facile and ſpeedy excluſion of the ſtone-gravel or any viſcous coagulated matter, which may cauſe a ſuppreſſion of urine, or ſtrangury. By the balſamic vertue. Heals excoriations of the urinary paſſages, cauſed by attrition of the ſtone and gravel, or acrimony of Urine, and mitigates the pain. Very ſubtile and reſolutive, powerful to diſſolve the ſtone; diuretical & purging by urine.

The Doſe for Man or Woman is half a Dram, which is about the quantity of a haſel nut.

Take it thus five or ſix mornings together faſting: roll it in fine powdered Sugar or Hony and ſo ſwallow it; then drink a good draught of White-wine after, or mixed with Ale. And you may follow your buſineſs.

The *Nephritic Powder*, cleanſeth the Reins and bladder from ſand and gravel, opens the Uriters and Urinary paſſages, provokes Urine, cooles the reins and prevents the ſtone.

Take it in a glaſſe of White-wine faſting, half a douzen mornings together. But let the Powder be put into the wine over night and ſtand cloſe covered.

The Doſe is one Dram.

The *Dyſuretic Powder*, corrects the ſharpneſs of Urine (having an Hoſtile quality and antipath

pathy to aciditys) which cauſeth the Uriters to twitch and vellicate with a painful Convulſive motion and contraction in the ſmall of the back and hips to the Regionof the bladder and bottom of the Belly: helps incontinency of Urine or debility of holding water, ſtrengthning the *Sphincter* Muſcle of the bladder and taking away the acrimony of the Urine, which provokes the expulſive faculty: it checks the over ſtrong attraction of the reines, cauſing immoderate making water, thereby waſting the body, exhauſting the natural humidity and impoveriſhing the Maſſe of bloud: coagulates a ſaline and tartareous reſolution in the body which comming into the ductures of the Vrine, ſtimulates and irritates to expulſion by its acrimony. Cooles the reins, mitigates the ardor and ſcalding heat of Vrine.

The Doſe for Man or Woman is a Dram, for the age 14. two ſcruples: 8 years old half a Dram.

Take it in the morning an hour before you riſe, in poſſet drink: you may eat or drink when you are up and go abroad. Vſe it a fortnight or three weeks together. Obſerve your diet; and let your drink be ſteeled.

For

# For the Genital Parts.

THE Reſtaurative eſſence, aſiſts digeſtion in the Spermatic veſſels, ſtrengthens the generative faculty; effectual againſt ſterility or barrenneſſe in the feminine ſex, and deficiency in the maſculine; if the cauſes be ſuperfluous moiſture, crudity and infæcundity of the ſeed, debility of the Genital parts, frigidity or imbecillity of nature, and not organical impediments and defects. It ſtrengthens a weak back, preſerves the balſom of nature, and natural heat; reſtores conſumptive weak perſons, ſtrengthens old age, and the declinings of nature; refreſheth the animal and vital ſpirits by its aromatical fragrancy; roborates the internal parts; aſiſts the digeſtions, prevents crudityes and the ſuperfluity of crude humors.

Taketh away putrefaction in bodyes that have a ranke or ſtrong ſavour, by reaſon of putrid humors breathing forth through the pores of the body; it will depurate, cleanſe and make ſuch bodyes more ſweet and wholeſome, and more acceptable to their bed fellows.

Shake the bottle, before you uſe it.

Drop it into fine powdered ſugar and take it upon a knifes point: then drink a glaſſe of tent

Tent, Muskadel, or Sack, after it.

The Doſe is 24 drops for Men or Women. You may take it night and morning in bed.

In the uſe of ſtrengthning Medicines, Take this obſervation: That if the body be foul, let gentle purgation precede; firſt cleanſe, then ſtrengthen, thats a regular courſe: for this purpoſe, let women take the *Hyſterical Pills*; Men may uſe the *Stomack* or *Cachectic Pills:* As the condition of their body moſt requires.

The *Hyſterical Pills*, have an abſterſive, and purgative faculty, to cleanſe and open obſtructions of the veins leading to the Matrix, whereby the terms may have their due times, and colour, according to the courſe of nature: they diſſipate flatulent vapours, and evacuate noxious humors collected in the womb, which having aquired maligne qualities by reſidence there, occaſions various ſymptomes and diſturbance in ſeveral parts by conſent from the Matrix: as *Hypochondriac* Melancholy, palpitation of the heart, ſhortneſs of breath and compreſſion about the ſtomack, pains of the head, *deliriums*, Convulſive motions, ſadneſs, paleneſſe and unwonted Complection; they prevent fits of the Mother, diſperſe the vapours, and corrects the malignant cauſe: They cure the Green Sickneſſe, brings the termes into their right order, reſtores the Complexion, and

and purgeth the lower Region of the body.

The full Dose is 6 pills; for fifteen years old, 5 pills, or but four, if she be a tender body and easie to operate.

Take them early in the Morning, you may lye an houre after: when you are up drink a good draught of warm *Posset*, and walk in the House. Eat at noon.

Thus do two or three days together: intermit so many days, then take twice or thrice more. And you will finde the benefit.

The *Expulsive Powder*, Is appointed for a difficult and perilous Child birth; being effectual to expedite the delivery of Women in a slow hard labour: it procures travelling pains when nature is unable and weak, giveth strength to the woman and Child, and hastens the Birth; expells a dead child, and brings away the after burden.

You may give it twice in twelve hours, for the foresaid occasions, not oftner.

The Dose is one paper of powder.

Take it in a small spoonful of Cinnamon-Water *Penyroyal*--Water, or Mace Ale; or these mixed at the discretion of the Midwife.

The

The *Reſtringent Powder*, helps the debility and weakneſs of the Spermatic Veſſels, procured by immoderate coition, or other accidents: ſtayes a Gonorhæa or Running of the Reins, ſo called; corrects the heat and acrimony of the ſeed that ſtimulates to expulſion, and allays the pain: aſſwageth any ſharp humor in the privities of either Sex, heals an exulration or excoriation there; takes away itching or moleſting heat; prevents the danger by immoderate copulation, cools, allayes and ſtrengthens thoſe parts,

Uſe it thus: Take a quart of Smiths water, let it ſtand ſix hours to ſettle, then pour off a pinte cleer, in it put the Powder, ſhake it well in a Bottle; then with a *Syringe* inject it into the privy part morning and night, and you will receive much help and eaſe.

But if the Gonorrhæa be virulent, proceeding from the *Pox*; then it is requiſite alſo that you take the Medicines proper for that diſeaſe, as the italic and neapolitan Pills, to purifie and cleanſe your body from that malignity and virulency where with the humors are tainted and vitiated; And to prevent future danger.

# For the joynts.

THe *Arthritick Pills*, are peculiarly appointed for the Gout, whether hereditary or acquired by diætetic errors, or differing in the parts affected; as the feet, knees hips, hands or other Joynts; yet owning the ſame approximate cauſe, and admit the ſame cure. They attract the ſerous acrid humor which pricks and lancinates the *Perioſtium* and nervous parts about the Joynt: and retract the confluence of humors (cauſed by pain) reſorting to the part affected. They are very profitable and Auxiliary againſt a rheumatiſmus (commonly called the running Gout) which is an erratic pricking pain wandring from part to part, cauſed by a flatulent acrimonious humor, afflicting not only the joynts but the *perioſtia* of the Bones between joynt and joynt, the Muſcles of the body, and membranes of the internal viſcera: they prevent fluxion and tranſition of turgid humors, evacuates biting Choler, Saline and ſharp Serous humors, And checks the ferocity of their nature. By their alkaliſate quality, they deſtroy exotic acidities which are dolorous and hoſtile to neruous and and membranous parts, and are a ſingular prophylactic or preſervative from the cruelty of arthritick

arthritic or Gout pains. Uſe them Spring and Autume for prevention: or at other ſeaſons if occaſion require.

The full Doſe is 5 Pills: for feminine and tender bodyes eaſy to operate, 4 may be ſufficient.

Take them early in bed; lye an hour or two after; drink a little poſſet when they work, and eat at noon: Do ſo two or three days together; intermit 4 or 5 dayes, and take again.

After Purgation the *Sudorific Pills* are beneficial.

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# For the Skin.

THE *Coſmetick Water*, is appointed for diſcolourations and commaculations of the skin; native or adventitious, (accounted no ſmall infirmity with the Ladyes) being ſymptomes denoting the conſtitution, & temperature of ſome principal parts, diſeaſes preſent and imminent, or the *veſtigia* and markes of preceding infirmities and external accidents, diſplayed in their proper diſtinguiſhing colours, citrine, liuid, brown, red, ſwarthy &c. According to the nature of their cauſes, as in both the jaun-

dice, Scurvy, diſtempered Livers and Spleens obſtructions, and moſt Cachectic bodyes, ſmall Pox, Meaſels, Contuſions, burns &c.

This waſhing is no fucus that layes an artificial colour upon the skin to palliate a bad complexion and deceive the ſight. But to amend and clear a dark brown skin, of the face, neck, breaſt or hands: it takes away Sun-burn, roughneſs, ſwarthineſs, Morphew, ſmall Pox pots and pimples hath an abſterſive and attenuating faculty to thin and purine a muddy thick skin which clouds the luſtre of a lively peircing aſpect.

There is nothing more amiable then the life, which is preſented to view with ſome interpoſition, being vailed with the skin, which if dark and thick, eclipſes and hides much of the luſtre and penetration.

But if thin, clear and more tranſparent, the glory and beauty of the life then ſtreams forth with great attraction: And therefore the eye is the moſt lovely victorious part, for its dilucid clearneſs, in which the ſparklings and vigour of life is moſt viſible and naked. 'Tis not white and red that hath the magnetiſme of love, but the life dreſſed in thoſe perſpicuous colours.

You may uſe or leave this water when you will without prejudice, there is no Mercury nor any thing to injure the tendereſt skin.

*Shake*

Shake the Bottle, then wet a cloath with it and waſh your face every morning.

The *Powder of Saturn* is appointed for *Cutany defædations*, venerous Scabs & Vlcers, puſtules knobs in the fleſh and glandulous tumors From the venereous cauſe. Alſo Scabs and Vlcers from other cauſes; Tettars, Ringworms itch, puſhes, pimples. Chilblanes, cooles all outward inflammations, repreſſeth tumors and aſſwageth their pain, very profitable for Sores or Tumors of the Kings evil.

Vſe it thus: take a quart of Smiths water let it ſtand to ſettle; then pour of a pinte and halfe clear, in it put the powder and let it boil gently to a pinte, in a glaſſe bottle ſet in a Kettle of water; then let it ſtand 2 dayes to ſettle very clear; poure it off and keep it for uſe: and with this liquor bathe the places affected morning and night.

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## *For the Venereal Pox.*

THE *Italic Pills*, are a ſpecific purgative Medicine for the Venereal *Pox*. They purge and clenſe the body by their appropriate vertue from the virulency and foulneſs of that

diſeaſe, which corrupts the whole maſſe of bloud, and breaks forth into puſtul's, Scabs and Vlcers, by time invading the ſolid parts; they miti.ate pain, checkes and abates the rigour of other ſymptomes which attends this diſeaſe, and prevents the danger.

The Doſe for Man or Woman is 5 Pills.

Take them early in bed, lye an hour after; and when they work, drink a little poſſet-drink: you may eat at noon.

The *Neapolitan Pills*, are a Peculiar Sudorific Medicine for the great *Pox* after the preceding purgation, to tranſpire and breath out by ſweating the remaining malignity and contagious infection wherewith the body is tainted. They diſpell the maligne vapours, and releive the ſpirits oppreſſed, purifie the bloud, and eradicate the impurity and venenate qualities of the diſeaſe, by their peculiar propriety and oppoſition.

The Doſe for Man or Woman is 4 Pills.

Take them in bed early, or at night if more convenient for your occaſions; half an hour after drink a draught of hot bear or poſſet drinke wherein Sage is boiled: be covered warm and lye to ſweat when you have ſweat 2 hours, (not longer) let ſome cloaths be taken of and cool by degrees, and have a care you take not cold after ſweating, the Pores being open.

# A regular and easie cure for the Venereal Pox with the preceeding Medicines.

THis disease sometimes lyes obscure and difficult to be detected, and puts on the disguises of other infirmities, bnt those who are guilty of the danger, may conclude by some of the following symptoms, what it is that troubles and alters them. Yet this foul disease is not alwaies got by impure copulation; But otherwise sometimes, Man with Man, and Woman with Woman, lying together, and having intimate *Society*. And although it be infectious, yet all bodies are not apt to receive it, as all catch not the *Plague* in an infected house. But I must shorten the discourse, and come to the symptomes which attend the disease, and they are various according to the degree and heigth arrived at. At first a lassitude, wearinesse and indisposition to motion, heavinesse and dulnesse, the Spirits being tainted and opressed with the infection: pain of the head, shoulders and other parts, cheifly at night: heat and burning in the palmes of the hands and soles of

the feet: a Gonorrhæa or running of the Reins: afterwards breakings out upon the skin venereous buboes, and Ulcers of the privy parts, &c. Which come not altogether, but ſucceſſively by degrees, diſcovering the diſeaſe in its progreſs, and degree of malignity.

The cure is performed thus; the firſt day take a Doſe of the Italic pills; the ſecond day let a vein be opened, if you be Feavoriſh or of a hot conſtitution; take blood at the diſcretion of your Chyrurgeon. The fourth day take the Italic pills again; reſt the fifth, ſixth, and ſeventh: the eight day take the Italic pills again: the tenth, eleventh, twelfth dayes take the Neapolitan Pills to ſweat; then reſt 2 or 3 dayes, and take the Italic pills again; and after that, the Neopolitan. As occaſion requires continuance.

This method you are to obſerve for a ſhort or longer time, according to the greatneſs and inveterate contumacy of the diſeaſe. Interchainging theſe Medicines and giving convenient reſpite: which courſe will not be hard for you to obſerve although your body be weak and brought low with the diſeaſe, for nature will ſtrengthen and be much incouraged dayly, by the aſſiſtance of theſe Medicines and Methodical courſe, prevailing upon the diſeaſe. And you will be more cheerful and ſtrong then at firſt when you began.

In the interim during this courſe and me-

thod

method, no day is prohibited but you may uſe the powder of Saturne, if there be any Ulcer, puſtuls, Scabs, or tumors cauſed by this diſeaſe: alſo the Reſtringent powder if there be a Gonorrhæa: and if your mouth be ſore, or the gums ſwelled and tender by reaſon of the malignant humor ſpending it ſelf that way by ſpitting, as ſometimes it doth; then uſe to gargle your mouth often with hot broth, or warm Beer ſweetned with hony, and you need not fear any prejudice.

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## Hæmatic Powder.

THe *Hæmatic Powder* is appointed as a neceſſary help to reſtrain an immoderate Flux of blood that is hurtful and weakning to nature; whether it be the overflowing of womens monthly purgations, vomiting or ſpiting of blood, Hæpatic Fluxes by Stool, by Vrine, or at the noſe. It corrects the acrimony, tenuity or ſeroſity, and heat of blood which ſtimulates to expulſion, and cauſeth tranſudation, apertion, or eroſion of a vein It incraſſates and thickens the blood: And makes it indiſpoſed for fluxion, conſtringeth and bindes the Veſſels and aſſiſts the dibility of the retentive faculty.

Take it in a draught of Verjuice Poſſet cold, morning and night in bed.

The full Doſe isone Dram: for twelve years old, half a dram.

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# Febrific *Elixir*.

THe *Febrific Elixir*, is very auxiliary to mitigate and allay the burning heat of Fevers; it checks the fermenting ebullition and æſtuation of the blood; reſiſts febrific putrefaction and diſpoſeth to tranſpiration of hot putrid vapours, which cauſeth reſtleſneſs and unquiet watchings; aſſwageth immoderate thirſt, irrigates and refreſheth the parched ſpirits: excites decayed appetite by reſtoring the ſtomachical ferment, and is grateful to the ſtomack.

The full Doſe is twenty drops: for young people ſo many drops as they are years old.

Shake the bottle when you uſe it.

You may take it in a glaſs of White-wine: or mingled with freſh ſmal beer equal parts, a good draught; twice in the day, or night. You may put Syrup of Oranges or Lemmons if you will to it, for the Pallate ſake; you need not fear the heat of the wine to prejudice you.

Sar-

# Sarcotic Pills.

THE *Sarcotic Pills* are appointed for Vlcers internal and external, they exſiccate clenſe and heal by their *Balſamick* vertue, excoriations and ulcers within the body, where there is a poſſibility of cure; taking away all corroſive and ſharp fretting humors, which continues the ulceration: they are very advantagious towards the cure of external ulcers and ſores in any part of the body, ſubtracting the antecedent cauſe, evacuating ſerous acrid humors which feeds the ſore and prohibites healing: they are proper and beneficial for wounded perſons, to expedite their cures: they are good for Scabbed perſons, Leprous, or have any breakings out upon the skin.

The Doſe for Man or Woman is 5 or 6 Pills: for 14 years old. 4 Pills.

Take them 3 or 4 mornings in a week; you may lie an hour or 2 after them in bed. 3 hours after taking them, you may drinke poſſet drink, or whey: Which alſo is beſt for your common drink, in the forementioned caſes, and to have it ſteeled with gads of ſteel quenched therein.

Su-

# Sudorific Pills

THE *Sudorific Pills* are aperitive, resolutive and discussive; opens the pores and procures breathing sweats; removes Cold, Aches, and stiffness in the Muscles and joints; transpires and breaths out putrid vapours and superfluity of crudy watery humors and rheumatic moisture; depurates and clenseth the bloud; and opens obructions: very profitable in contusions or bruises, dissipates and scatters the Flux of humors resorting to the dolorous part affected, and prevents coagulation of the bloud, resolves it if already fixed and congealed: they prevent tumors, and internal apostumation, and disperseth a collection of humors. A general Medicine, and may fitly be used in all cases that require sweating, with facility and benefit.

You may take them 2 or 3 mornings together fasting, in bed covered warm; a quarter of an hour after, drink a draught of hot posset-drink, then sweat will break forth, lye in it for 2 hours then take off clothes by degrees, and cool with discretion.

The full Dose is 4 Pills: for 14 years old, 3 Pills.

Sympa-

# Sympathetic Powder.

THE *Sympathetic Powder*, is of known vertue in cureing green wounds, as alſo the Tooth-ach.

Take a few drops of bloud from the wound, in a peice of linnen, & lay upon the bloud a little of this powder; then tye it up cloſe, and put it in your boſome, and keep it warm day and night: for if cold or wet happen to it, the wounded perſon will be much diſturbed and pained. If there be wounds in ſeveral parts, each wound muſt have a ſeveral cloth uſed in like manner, waſh the wound with white-wine, or the parties urine; then binde up the wound with convenient linnen cloth that cold come not to it, and in ſuch manner as the brims of the wound may draw towards each other: the third day open the wound and waſh away the quittour or corruption, then bind it up again with freſh clothes, and you will have a ſpeedy cure, if the wound be in ſuch a part of the body as is cureable. In like manner you may do to a beaſt wounded, with ſucceſſe.

For the Tooth ach thus: cauſe your gum to bleed where the pain is, with a pen-knife or needle; then ſtain a cloth with it the breadth of a groat, without rheum; then lay a little powder to it; tie it up and keep it as aforeſaid, and it ſeldom fails to give preſent eaſe and cure.

Iſſu-

# Iſſue Cere-cloth

THE Iſſue Cerecloth is very commodious for thoſe who have Iſſues in any part of the body, it attracts and draws to the place for vent, extravaſated, ſuperfluous, erratic humors: cauſeth a dry Iſſue to run, and brings away filthy matter; prevents inflammation and keeps an Iſſue coole: very neceſſary in journyes and voyages; one peice will ſerve a month in wearing, then lay on a freſh one; wipe it and turn the other ſide to the place every dreſſing, and lay a paper upon it.

# A Catalogue of the Diſeaſes and Symptomes for which the Medicines are peculiarly appointed.


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Initia Morborum quamvis levia serpunt.
Venienti occurrite ——

The

The Medicines are appointed at these Rates; that none may give more; or expect them for less.

| | s. | d |
|---|---|---|
| Capital Pills | 2 | 6 |
| Cephalic Essence | 5 | 0 |
| Pectoral Electuary | 2 | 0 |
| Balsamic Extract | 7 | 0 |
| Cordial Tincture | 2 | 6 |
| Bezoardic Confection | 3 | 0 |
| Stomack Pills. | 2 | 6 |
| Digestive Elixir | 5 | 0 |
| Cachectic Pills | 3 | 4 |
| Scorbute Tincture | 5 | 0 |
| Hydropic Pills | 4 | 0 |
| Hydropic Powder | 3 | 4 |
| Aperitive Powder | 2 | 6 |
| Retentive Powder | 2 | 6 |
| Nephritic Extract | 6 | 0 |
| Nephritic Powder | 4 | 0 |
| Lysuretic Powder | 4 | 0 |
| Restaurative Essence | 10 | 0. |
| Hysterical Pills | 3 | 4 |

Expulsive

| | s. | d. |
|---|---|---|
| *Expulsive Powder* | 5 | 0 |
| *Restringent powder* | 3 | 0 |
| *Arthritic Pills* | 4 | 0 |
| *Cosmetic Water* | 6 | 0 |
| *Powder of Saturn* | 2 | 0 |
| *Italick Pills* | 3 | 4 |
| *Neapolitan Pills* | 4 | 0 |
| *Hæmatic Powder* | 3 | 0 |
| *Febrific Elixir* | 5 | 0 |
| *Sarcotic Pills* | 4 | 0 |
| *Sudorific Pills* | 2 | 6 |
| *Sympathetic powder* | 3 | 0 |
| *Issue Cerecloth* | 1 | 6 |

WHat Medicines you intend to keep for emergent occasions, set them in dry places from moisture and they will remain in full vertue, the Electuaries a year and half; the Pills and powders two years: the Elixirs, Tinctures, Extracts and Essences many years, being close stopt.

FINIS.